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## Ceylon.

MR. WINSLOW'S NOTICES OF JAFFNA.

[Concluded from p. 343.]

## Botanical Notices.

The Talipot tree is one of the most remarkable of the palms, (if it be properly classed with them, as it has been by some,) but it is of very rare occurrence; and has been well described by Mr. Spaulding in his journal from this mission. It is usually somewhat taller and larger than the palmyra, is more uniformly erect, and has a much wider spread leaf at top. The circumference of this leaf is indeed such as to cover six or eight persons from the rain, when spread, and yet it is so light as to be easily carried in the hand, as it often is, in the shape of a long fan. Natives of distinction often have these umbrella fans handsomely ornamented, borne over their heads by a servant. The tree blossoms and bears fruit but once in its life, and that at the end of about 40 years. The sheath which envelops the flower is very large, and shoots up from the centre of the leaf-crowned top to the height of 15 or 20 feet. When it bursts, it is said to make an explosion like the report of a cannon. Afterwards, it shoots forth branches, spreading on every side and dividing into innumerable stems, like tassels on the top of Indian corn, on which are beautiful yellow flowers, of a strong smell. The whole tuft is a magnificent cone, near thirty feet in height and half that in diameter. The flowers are succeeded by a small fruit the size of a cherry, but of no use, except to propagate the tree. It is, however, remarkable as an instance of the luxuriance of nature, that, though this singular tree bears fruit but once, and then dies, it then produces seed enough to cover a large tract of country with its progeny.

To the list of fruit trees and shrubs, I might add guavas, pomegranates, jamboes,

almonds, pine-apples, figs, dates, plums, and some others, which are more or less cultivated. One species of the cotton tree is also found here; but my limits do not admit of my attempting any thing like a complete list. I must not, however, omit the *plantain*, which has by some been reckoned among the grasses, rather than as a tree. In conformation it may claim affinity with the grasses, but in size it is a tree, as it often grows to the height of 15 or 20 feet. The trunk or stem is foliated and laminated, after the manner of rush-grass or flag; and similar broad-bladed leaves are thrown out from the top of the stem, every lamina of the stem, ending at the top in one of these leaves, which are very wide and often eight or ten feet in length. The whole stem, (the larger being from two to three feet in circumference at the bottom,) is formed of these layers one upon the other, each having distinct organization, and supporting its own leaf by a moisture carried up through sets of small cells, resembling those of a honey comb, and covered with the finest strainers. In the centre of all, the fruit stem rises, when the tree is about a year old, and shows itself at the top in a large conical purple flower, with numerous petals, which fall off one by one, after the fruit has begun to appear under them on the stem. The fruit, in shape and size like a cucumber, but smooth, comes out on double combs, connected with the stem, containing from five to 15 or 20 plantains, while there are 10 or 12 combs on one stem. After bearing once, the tree dies, and fresh shoots, which have sprung from its roots, takes its place.

Next to the palmyra, the plantain is the bread-fruit of Jaffna. It affords rich and nutritious food, pleasant alike to natives and foreigners; and may be used when green, as a vegetable, or when ripe, boiled or eaten raw. One of the varieties, (for there are not less than eight or ten,) when well ripened and boiled, is not much unlike

roasted apples; while others, in their natural state, often taste somewhat like pears. As a general remark, however, all the fruits here, as in other tropical climates, want the peculiar zest of more northern fruits, are more insipid, especially on a first taste, but are more various, more at command at all seasons, more nourishing, and form much more an important article of sustenance.

I have thus finished what I intended to say concerning the fruit and other trees and shrubs of Jaffna. I might have mentioned, that the *vine* may be cultivated without difficulty here, and that a grape, resembling the white Madeira grape, comes to great perfection. Another species, a dark grape, is also very good. In concluding this letter, I would express a hope, that no one who may take the trouble to read it, will be offended, on the one hand, by the occasional addition of the botanical names, or on the other by the want of a scientific method in the descriptions. The former was done only for convenience of reference by any one who might wish to recognise a tree with which he is not familiar, and the other is partly intentional, as a common or vulgar, rather than a scientific description, answered better my intention of being intelligible to all.

Having noticed the principal fruit trees of the district, as most important, I shall say but little of the other natural productions, except as connected with agriculture and the means of subsistence. In passing, however, I would merely mention, that there are many flowering shrubs and plants, of which the flowers of several are sweet scented and beautiful. They are all employed more or less in the idol worship of the natives; garlands of flowers being a common offering at the temples, and decorations with them, in immense quantities, being made in booths and sheds, whenever the idol processions around the temples take place. The *tulip*, which is found here in the ponds, is accounted sacred to Vishnu, and is the foundation of many descriptions and comparisons by the native poets. The *alexander*, or *rose-boy*, of which there are three species, is found near all the temples and other sacred places, being also consecrated to the idols. In the gardens of Europeans, the damask rose, China rose, myrtle, sensitive plant, and many others, not found among the natives, are successfully cultivated.

#### *Agricultural Productions.*

As to the agricultural products, *rice* is the staple article, although on the dry soils sev-

eral kinds of small grain adapted to the climate are grown. There is nothing peculiar in the cultivation of rice here, except what arises from its depending upon the rains of the wet season, and not, as in America and elsewhere, upon water let in upon the fields from rivers. The fields are in the lower grounds, and are prepared by being sunk a foot or two, or more, below the level of the lands near, which brings upon them all the water that falls, in the immediate vicinity, and sometimes also, in more elevated places farther off. This water is kept on the fields by embankments, and in a favorable season, it rises with the fall of the rains nearly as fast as the rice grows, until it is about a foot deep, where it stands until nearly the time of harvest, a month or more after the last rains. It then dries up, and the grain ripens. The grain is cut and gathered into heaps, and afterwards beaten out by driving cattle around upon it; then separated from the straw, winnowed on the spot, and divided between the owners of the land, the government renters, and the various other claimants. Subsequently, as fast as it is required for use, it is separated from the husk or chaff by pounding in large mortars, a task which falls to the women. The dry grains, which are so small as to resemble clover seeds, are harvested in a similar manner. What is here called *gram*, a species of *velch*, is cultivated on very dry and sandy soils, as food for horses, as are also several other varieties of pulse, eaten by the natives themselves, and more or less by foreigners.

Of esculent roots, the principal are *yams*, (of which there are five or six species,) and *sweet potatoes*. In the gardens some other plants and garden vegetables, useful for food, are grown. Among these *arrow-root* does well. In the fields, especially where the red soil prevails, *tobacco* is seen, in extended patches, watered from wells which supply the lack of rain in the dry season. The Jaffna tobacco is considered superior to any other in India, and is an article of considerable commerce. Hemp of a coarse kind is sown near the large tanks or artificial ponds. No grasses are cultivated by the natives for their cattle. What springs up among the grain is pulled out and given to them, and the deficiency is made up by using the leaves of the banian, jack, mango, and some other trees; and by cutting up a low creeping grass, which is found in the open fields, especially after rains and before the sun has burnt or the white ants eaten it up. In gathering this, they use a small oval-shaped knife, with which they pare up the grass, roots and all; the latter being indeed the principal object, as most nutritious. But the ground is in this man-

ner left bare, until another rain comes, and when the drought continues any considerable time, the cattle suffer very much for forage.

## Sandwich Islands.

EXTRACTS FROM A COMMUNICATION OF  
MR. CHAMBERLAIN.

### Former Decrease of Population.

THE following remarks are taken from a journal of a tour round the island of Oahu, noticed at p. 117, and from which some statements respecting the schools on that island were there inserted. The view here given of the apparent decrease of population at this group of islands, and the evidence that former generations of the natives were less vicious, more civilized, more industrious, and more happy, than the generation which the missionaries found there, agrees with what has been written on the same subject by others. There is evidence in every part of the heathen world which has been explored, that the people were becoming more wicked, more superstitious, more ignorant of the arts of civilized life, more debased in their affections, and more miserable; and so they will probably continue to do, until the Gospel arrests this progress in degeneracy.

Capt. Cook estimated the population of the Sandwich Islands at 400,000; while at present it does not exceed 150,000. Pestilence, wars, infanticide, (extending to two thirds of all the children born,) and prevailing depravity, are the causes assigned for this decrease.—The scene here described by Mr. C. is a few miles east of Honolulu.

Our path led us along the borders of extensive plats of marshy ground, having raised banks on one side or more, and which were once filled with water and furnished abundantly with esculent fish, but now overgrown with tall rushes waving in the wind. The land all around for several miles has the appearance of having been once under cultivation. I entered into conversation with the natives respecting its present neglected state. They ascribed it to the decrease of population. There have been two seasons of destructive sickness, both within the period of thirty years, by which, according to the account of the natives, more than one half of the population of the island was swept away. The united testimony of all of whom I have ever made any inquiry respecting the sickness, has been that, "Greater was the number of the dead, than of the living." Making due allowance for the hyperbolical

manner in which the natives sometimes express themselves, it may, I think, be safely asserted, that since the discovery of these islands by Capt. Cook there has been a decrease of population by desolating wars, the ravages of disease and other causes, equal, at least, to one half the number of the inhabitants that might have been fairly estimated at the time that celebrated voyager last visited these islands.

### Interview with a sick Woman.

The paragraphs which follow are introduced for the purpose of showing how the Gospel is winding its way into districts never visited by missionaries, and is there, under the guidance of the Holy Spirit, exerting its sanctifying influence, and affording its consolations to cheer the bed of sickness and death. There is a vast difference to the dying, between the darkness and despair of heathenism and the hopes full of immortality which Christianity awakens.

A little after sunset we arrived at Punaluu, where we designed to spend the Sabbath, and were received cordially by the headman of the place, brother to Kamakahiki, one of the teachers in our company. The house was large and commodious, and appeared to be the residence of several families. At one end of the house lay a sick woman, the wife of the headman, apparently near her end. She was in very great distress, and frequently gave vent to her feelings in deep groans and cries. Her friends and relations had assembled around her to sympathise in her sufferings, and to wait her dissolution, that they might perform the last offices of kindness that friendship dictates. I drew near to her couch and inquired whether she thought of God in this season of suffering. She answered that she did think of God, and that in the intervals of her pain she could think of him with great satisfaction. There was an earnestness of manner and an expression of countenance, which she exhibited in speaking of God, that greatly interested me. She said she thought, but her bodily pains were so great that she could not talk much. I could only point her to the Saviour who gave his life a ransom for sinners and died upon the cross to save those who put their trust in him. To him I directed her to look, and fearlessly to cast her soul upon his mercy and grace. I was told by the persons around that she was a *wahine malama i ke Akua*. (A woman that served God.) When we were ready to attend evening prayer, I inquired whether she would not be disturbed by the reading of a passage of Scripture and whether she would be pleased to hear read the account

of the last supper and of Christ betrayed. It was answered that she would not be disturbed, and that she would be glad to hear that account read. I read from the manuscript copy of the translation of Matthew that part which contains the above account, and closed with prayer, in which the sick woman was remembered, and the sanctifying influences of God's Spirit implored for her and the sympathising friends who waited around her couch. There were more than 50 people in the house, and perfect order and stillness were observed.

During the night of the Sabbath, the sick woman, the wife of our host, died. There was no wailing on the occasion, or uncommon noise; neither did I know of her decease till morning, though I was awake several times in the course of the night, and my lodging place was but a few yards from that part of the house where she lay. The husband appeared to feel deeply on the occasion, as did also some of the relatives; but most of the company seemed very indifferent to what had taken place, and their lightness evinced that death was not, in their view, a subject of very great solemnity. My own mind was not a little affected with the indifference of these thoughtless creatures, themselves hastening to eternity, and with this striking evidence of mortality before their eyes. They seemed as insensible of their condition as if they were the beasts that perish. The absence of sober and becoming feeling on the subject of death I have witnessed before. What was here exhibited was by no means peculiar. There is sometimes among this people a surprising display of animal feeling, a momentary excitement, as if produced by electric action—loud wailing and a flood of tears. But such grief is checked by a trifle: and it is not uncommon to see a person one moment wringing the hands and exhibiting the gestures of inconsolable grief, the next moment calm, and shortly after manifesting levity and even mirth.

EXTRACT FROM A COMMUNICATION OF MR. RICHARDS.

*Remarks on the Native Poetry.*

THE people of the Sandwich Islands are passionately fond of music and metrical composition. When they began to recite spelling lessons, they would have one tune for monosyllables, another for dissyllables, &c.; and it was impossible for them to recite any lesson without chanting it. The native songs were composed or committed to memory by persons attached to the king or chiefs, or by strolling musicians, who travel through the islands and recite them on occasions of public festivity.

After remarking on the intellectual capacity of the people, and the success which has followed their efforts to improve, (p. 55,) Mr. Richards proceeds—

There is one kind of composition in which the people of these islands do or did excel. Many of their ancient songs are really admirable. Of those songs the dirges are generally the best. In these dirges they often recount the exploits of the subject, or rather give an outline of his character. This is done in language highly figurative, very expressive, and often truly beautiful. The predictions of their ancient prophets or astrologers were of the same character; also the advice given by the king's counsellors on extraordinary occasions, and all their songs commemorating important events. There is much danger that the talent at this kind of composition is now going to be lost. Among all those who have been celebrated as composers, I know of none remaining except Kekupuoli, at Kairua, and Kamakau, at Kaavaloa.

The great majority of their songs, are of the most immoral character, and have exerted the worst possible influence. Their manner of reciting or performing them is also both immoral and disgusting. We therefore feel obliged to condemn these public exhibitions in the strongest terms, although the effect is to discourage the people in their attempts at that kind of composition. I have attempted, in my intercourse with the people, to draw a line between their immoral songs and these valuable specimens of which I have spoken. But this is extremely difficult. A *mele* is a *mele*, and a *hura* is a *hura*, whatever may be their subjects. I do, however, think it exceedingly desirable that there be made from these compositions an expurgated collection, not only as a matter of curiosity, but as valuable historic records, and as the best clue to the philology of the language. It is in these compositions that the most striking and delicate figures are preserved, and the highest and best language used. Indeed the language is so much superior to that of common conversation, that a foreigner who has learnt to converse with ease, is nevertheless perfectly unable to understand a single sentence of the *mele*; and yet the common people are so familiar with these songs that to them the language is not only intelligible, but highly expressive.

I consider a knowledge of these compositions as indispensable in a translator of the Scriptures; particularly in the translation of the bold and figurative parts of the Old Testament. At some future period, I trust you will receive some specimens of these songs accompanied with translations.



## Cherokees.

LETTER FROM MR. THOMPSON, DATED AT CARMEL, SEPT. 29, 1829.

### *Distribution of Books in the Valley Towns.*

THAT portion of the Cherokee country through which Mr. Thompson made the tour noticed below, has been less favored with schools, visits from missionaries, or with any means of instruction, than, perhaps, any other portion. That there should be a desire for books and ability to read them there, shows what facilities the Cherokee alphabet affords for acquiring the art of reading, and that the habit of self-instruction extensively prevails.

I have recently made another excursion through the Valley Towns. Having with me an interpreter, my object, as before, was to have religious conversation with persons as opportunities presented, to preach to groups of Indians whenever they could be collected, and to distribute copies of hymn-books, and more especially Matthew's Gospel in Cherokee. During our excursion we disposed of all the books we took with us, and could have disposed of many more. The Rev. Mr. Jones, of the Valley Towns mission, purchased a part of them. We were under the necessity of giving away only a very few copies of Matthew, there being generally a willingness to pry for them, wherever the means were possessed. So much desire to obtain the Scriptures has been manifested by the Cherokees in the vicinity of the Baptist mission, that Mr. Jones has purchased already 200 copies of Matthew's Gospel. A number have been added to the Valley Towns church the present season, and there is evidently very encouraging appearances in several towns in that part of the nation. There was as good attention to preaching as could be expected upon the whole, though in one or two instances our meetings were not well attended on account of some meetings of the Indians previously appointed, which interfered with ours. In that part of the nation there is an extensive field for missionary labor, and a state of things exists at present peculiarly favorable for the circulation of religious books in the language of the people. The Cherokees there are less disturbed in regard to their removal to the wilderness of the west, than those in any other section of the country which I have visited. They have generally throughout the Valley Towns no expectation of such an event.

### *Admissions to the Church at Carmel.*

At our own station, encouraging prospects still continue. The last Sabbath, being the time for celebrating the Lord's supper, the audience was unusually large. Mr. Worcester was present, and preached and assisted in administering the sacramental elements. Five Cherokees, having been previously examined, and having given the session satisfactory evidence of piety, were baptized, and received into full communion with the church. To us it was a peculiarly interesting season; yet we trembled while we rejoiced, lest we should be called to mourn over the apostasy of some of those, of whom we were entertaining hopes, and whom we were welcoming to the table of the Lord. Three or four other persons, of whom favorable hopes are entertained, applied for admission to fellowship in the church; but we deemed it advisable for them to have a longer time to examine themselves, and to give proof of their piety by a course of Christian conduct. We are constrained to give thanksgiving and praise to the Lord for any drops of mercy. We will labor and pray for the salvation of this dear people, while we are permitted so to do. Mr. Worcester informs me that seven persons stand propounded for admission into the church at Brainerd, and that appearances there are still of an encouraging nature.

While we are sometimes called to mourn over the departure of some professing Christians from the path of duty, our hearts are cheered by the unreserved devotion of others to the service of the Redeemer. I know of some members in our church whose minds appear to be almost wholly occupied with religious subjects. If they know but little, they know that little well.

### *Successful Exertions of a Native Convert.*

Many other instances of readiness in the native converts to communicate to their neighbors that knowledge of the Gospel which they have themselves just acquired, might be mentioned. In some parts of the nation where divine truth has been eminently effectual, it has been communicated mainly by natives who have themselves but recently experienced it. Native instruction has not been less successful in other missions.

An individual of the character, which I have just noticed, who lives more than 20 miles from this place, has, with some assistance from his brother, succeeded, during the last summer, in holding meetings in his own neighborhood on the Sabbath. There have never been but a very few visits made

by missionaries to that neighborhood, so far as I can learn. I have been there twice this summer and preached. I know of no other preaching at that place, since I have been in the nation. Sixteen or seventeen, I am told, have been in the habit of attending meeting while they have had no other instruction than that given by one or two of their number, who knew nothing about the way of salvation themselves, till within two or three years. The effects of these meetings are, without doubt, very beneficial. The Holy Spirit has evidently been present with them. Two of their number were received into communion with the church last Sabbath. It should be stated here, however, that those and other individuals from that neighborhood have frequently attended meeting at this place during the present season.

The individual who had been the principal dependence in the meetings alluded to above was here in the early part of the summer, and was furnished with some English tracts to give to such white men as might come in his way. Not long after this time, a white man from some of the adjoining counties visited this nation, and was presented with a tract by our Cherokee brother. He carried it home, read it, and handed it to a neighbor, who perused it, became convicted by the perusal, and was hopefully converted; and I am told, has since made a public profession of religion. Thus can truth, though disseminated by feeble instruments, when accompanied by the Spirit of God, be effectual to the salvation of souls; and thus can an ignorant yet humble devoted Christian become the honored means of conveying that truth to his perishing fellow men.

#### *Societies for Circulating Books and Tracts.*

At p. 365 of the last number of this work, mention was made of the publication of the Gospel of Matthew and a small collection of hymns in the Cherokee language. Other books and tracts will be printed in the language as soon as circumstances will permit. It is hoped that the facilities for disseminating knowledge among the people will, in this manner, be greatly increased; that the influence of the missionaries will be extended to a greater number of persons and rendered more constant; and that the Cherokees themselves will become more deeply interested in spreading knowledge through their own nation, and be enabled to take on themselves an important part of the work.

As there is a very great demand for the Gospel of Matthew, in almost every part of the nation, and it is thought desirable to get

the Cherokees in the habit of helping themselves to religious instruction, so far as they have the means, we have concluded to endeavor to form Cherokee Book Societies at the several stations, for the purpose of giving speedy and general circulation to portions of the Scriptures and other religious books and tracts, which may be printed in the Cherokee language.

As I have been requested by Mr. Worcester and some other brethren in the ministry to visit the several stations for this purpose, or at least those stations where they have no minister, I expect to start tomorrow for that purpose. I shall at this time visit only three stations, Candy's Creek, Brainerd, and Hawsis.

LETTER OF MR. CHAMBERLIN, DATED AT  
WILLSTOWN, SEPT. 7TH, 1829.

#### *General Notices respecting the Station.*

*Church.*—On the first of July, 1828, the church consisted of 24 members exclusive of the mission family. On the first of July, 1829, the number of members was the same, and six then stood propounded for admission. Favorable hopes were entertained of one or two others. Respecting the character of the church members, Mr. Chamberlin remarks—

All the members give good attention to preaching, and I trust are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Three native members have died since July 1st, 1828. We had no conversation with them on their death-beds. I was myself from home at the time, but Mr. Huss informed me that they appeared very well. Three have been added to fill the places of those that have died. One of these is a native, and the other two are blacks. The six that stand propounded are all natives. Ever since this church was formed, the native members generally have been remarkable for their orderly walk and propriety of conduct. Brother H., with all his increasing popularity and influence among his people, is still the same humble devoted Christian. I cannot discover that popularity raises his vanity in the least. He appears to possess the same spirit and disposition of Catharine Brown and John Arch.

*School.*—The school is now spoken well of by the neighbors, and the children, I think, are learning as fast as any in the nation. There are six scholars now boarding in the family, and four come constantly from the neighborhood.

*Temperance.*—There has been considerable change among the people in this vicinity in regard to temperance. Last

spring a paper was drawn up by Major Lowrey and Mr. D. Brown, in which the subscribers obligate themselves to abstain totally from inebriating liquors, excepting when directed by a physician in case of sickness. Many have signed, and others drink much less than they used to do. It is considered much more disgraceful to drink now, than it was formerly. A copy of this paper has been sent to each of the other stations, and subscribers have been obtained.

*Critical state of the Cherokees.*—The civil and religious institutions, which now exist among this people have been a work of much time, patience, and prudence. Some men in the nation seem to have been raised up for the very purpose of bringing the Cherokees to the state which they are now in. These men have been for years holding the reins with a firm but careful hand until they have brought the nation up a dangerous precipice and fixed it on a firm civil basis, where, if let alone, it will doubtless prosper; but if the nation is interfered with, it will be easy to plunge it into the abyss where it was thirty years ago; to break up all the religious institutions, to scatter the churches, and to cause the people, freed from civil and religious restraints, to abandon themselves to intoxication, lewdness, and almost every other vice, by which they will be wasted away until they become utterly extinct. I think now is the time when every Christian, every philanthropist, and every patriot in the United States ought to be exerting themselves to save a persecuted and defenceless people from ruin.

## Choctaws.

EXTRACTS FROM A LETTER OF MR. KINGSBURY, DATED 23D OF JULY, 1829.

THE following extracts will furnish a summary view of the state of the church and schools at the Mayhew station during the year ending the first of July; in the course of which some of the interesting results of the prevailing attention to religious instruction will appear.

*The Church.*—There were 33 members belonging to this church on the first of July, 1828; of whom 15 were members of different mission families, two were natives, four were blacks, (slaves who at different times had resided with us,) and 12 were white persons, who had united with the church by profession. During the past year, 28 persons have united with the church by profession and two by letter. Six during the same period, have

by mutual consent, and with our most cordial wishes for their spiritual prosperity, been organized into a separate church at Columbus; in and near which they resided.

On the first of July, 1829, there were 55 members belonging to the church; viz. 15 members of the mission families, 11 other white persons, 24 natives, five blacks. The three latter classes have all united by profession. There is but one church in this district. All who have made a profession of religion in the neighborhood of Ai-ik-hun-na, Yok-nok-chay-a, and Hebron, have united with this church. Strictly speaking, there are no particular individuals who stand propounded to the church. Within the extent of country above named, I suppose between three and four hundred have manifested more or less feeling on the subject of religion, and have taken the anxious seats. A portion of these will probably be received at the next communion: but how many it would be impossible at this time to state. There is certainly in this part of the nation a great and increasing attention to meetings, and much feeling is manifested, and we have reason for devout gratitude to God on account of the great changes which have taken place, but we should rejoice with much trembling. In many cases, I fear these impressions are more the effect of sympathy, and of a desire to appear like others, than of any deeply wrought convictions, through the operations of the Spirit and the belief of the truth. There is certainly a hearing ear, and a disposition favorable to receiving instruction, and could the impressions that have been made be followed up with thorough Gospel instruction, we might hope for the most important results.

## State of the Schools.

On forwarding reports giving a detailed account of the schools during the year, Mr. Kingsbury remarks.

I would mention one fact in connexion with the schools, which is highly important and encouraging. Five young men, who either have been, or are now members of the school at Mayhew, are hopelessly pious, and are among the most intelligent, acceptable, and efficient native speakers at the numerous religious meetings which are now held at various places. One of them is among the best interpreters in the nation. Two others, who have been members of the school at Mayhew, are employed as interpreters in the south part of the nation. I would here state another fact, which would have been more

appropriately introduced under the preceding head. All the male Choctaws, both old and young, so soon as they become interested on the subject of religion, come forward without any hesitation or embarrassment, and speak and pray in public, and before large assemblies. Some of the school boys have given addresses of an hour in length with the greatest fluency, and which have been pronounced by the most intelligent native members of the church, and those of the missionaries who could understand them, as highly interesting and appropriate.

From the reports which accompanied the preceding account of Mr. Kingsbury, it appears that the whole number of scholars in the boys' school during the year was 36; the average number 26; and the number boarded is the same. Of the whole number in the school, 14 were full Choctaws, 20 were of mixed blood, and two were children of the mission family. The number of new scholars was 10. Fifteen studied arithmetic, 15 wrote, and eight recited geography. Four compose in Choctaw and English, six in English only, four in Choctaw only, and 30 read in the Choctaw books. Two, Joseph Dukes, and Benjamin Wright, finished their studies and left the school with honor, much beloved by the mission family.

In the boys' Sabbath school 28 recited verses from the Bible. The number of verses recited from the English Bible was 2,662; and from the Choctaw translation 1,832; making 4,494 in all. In reference to the conduct of the boys, the teacher remarks—

The general conduct of the scholars has been good, and they have appeared cheerful and contented. Few instances of indelicacy or disorderly conduct have occurred. They have labored as formerly, and appeared happy in doing so. I cannot close this report without mentioning the special mercies of God bestowed on the school during the year past. Within that time three of the scholars have become members of the church, and three or four others give evidence of piety.

In the girls' school the whole number of scholars during the year was 26, of which six were new scholars. The number of native children at the close of the school was 23. Seven studied geography, three studied grammar, and ten wrote.

In the girls' Sabbath school select portions of Scripture both in English and Choctaw have been committed to memory and made the subject for questions. The number of verses recited was not mentioned.

EXTRACT FROM A LETTER OF THE REV. HUGH CALDWELL, TO A GENTLEMAN IN NASHVILLE, TEN.

### *Testimony respecting the Schools.*

MR. CALDWELL, the writer of the following letter, has labored as a missionary under the direction of the Board of Missions of the General Assembly of the Presbyterian Church, and has spent three or four months during the past season in the Choctaw nation. Owing to the loud call for religious instruction there, he was commissioned from the Missionary Society of Mississippi to labor among the Indians three months at their expense. The letter was dated at Mayhew, 17th of July, 1829, immediately after attending the examination of the schools, respecting which he writes.

I have attended the examination of the mission schools at Elliot and Mayhew, the former on the 26th of June, and the latter on the 13th of July. The examination at Elliot, embraced spelling, defining, reading, writing, arithmetic, geography, and composition, all in English; and public declamations in English and Choctaw. At Mayhew, in addition to the exercises just mentioned, a number of the scholars had been instructed in the Choctaw language. The examinations generally were highly satisfactory to all who witnessed them, and in many instances, they far surpassed my expectations. The promptness and accuracy of the scholars in most of their exercises evinced not only the attention and fidelity of their teachers, but also on the part of the scholars, talents and application worthy of commendation and patronage. A little girl in one of the schools, perhaps 11 or 12 years old, had during the quarter spelled for 50 days a page every day without missing a word. She writes a good hand, composes well, and stood a good examination in geography and arithmetic. This is one instance of many that I could mention to shew the interesting character and the importance of these schools. I could select a number of the children in these schools who would not suffer by a comparison with children of their age in any school I have ever seen. And I am happy to learn from their composition and addresses, that many of them wish to qualify themselves to teach after they leave the schools. I had been doubtful as to the expediency of continuing the schools, as they are attended with much labor, and expense; but when I ascertained that many of the scholars will probably become teachers, and diffuse the advantages of instruction through the whole nation, I was convinced of the



utility and importance of the schools. I am now satisfied that this, together with preaching the Gospel, is the surest way, so far as human means are concerned, of producing a speedy change in the character and condition of this people.

After the examination at Elliot, the parents and friends of the scholars, unsolicited by the missionaries or teachers, but wholly at their own suggestion, wrote and handed to the mission family there the following testimonial. It is the expression of their feelings, after hearing their children examined, witnessing the progress they had made, and meditating on the change wrought in their character and condition. Most of the persons whose names are subscribed, are well qualified to judge of their children's progress.

*Elliot, C. N., July 17, 1829.*

We, the undersigned, parents and friends of the children in the mission school at Elliot, desire to express our cordial approbation of the manner in which it has been conducted, and our confidence in those to whom the interests of the school have been committed. The improvement of the children in every instance has fully equalled our expectations, and in many instances altogether surpassed our most sanguine hopes: and we do hereby express our warmest thanks to the teachers and patrons of the school for the interest they have manifested in behalf of ourselves and our children. And we desire especially to return thanks to Almighty God, for his goodness and mercy to us in the establishment of this school, and for the tokens of his favor that we have hitherto been permitted to witness. We desire that these favors may be continued to us and that the saving presence and blessing of God may be with the teachers, patrons, and friends of the school, as well as with ourselves and with our children forever.

DAVID COCHNAUER,  
R. T. BRASHEARS,  
SAMUEL LONG,

Capt. LEWIS BRASHEARS, ✕ his mark.

GILBERT D. COLLINS,

THOMAS EVERIDGE,

BENJ. BRASHEARS, ✕ his mark.

EZEK. ROEBUCK, ✕ his mark.

EDMUND M'KENNEY,

ANTHONY TURNBULL.

PROCEEDINGS AT A LATE COUNCIL OF THE  
CHIEFS AND HEADMEN.

By a communication lately received from Mr. Byington, it appears that a council, consisting of Col. Folsom, the principal chief of the northeast district in the Choctaw nation, Col. Garland, the principal chief of the southern district, with the

subordinate chiefs and warriors from both those districts, was held about the middle of September, near Yok-nok-cha-ya, the missionary station at which Mr. Byington resides. During the session of the council, which lasted two or three days, there was evidence among the persons assembled, that religion had taken strong hold of their minds. Public business was transacted during the day, and at night there was religious worship: and often, when the council adjourned during the day, the serious people would assemble, in some retired place, for devotional exercises.

During the session of the council, the recent laws of the district were publicly read in the Choctaw language. Only one new act was passed, and that was to prevent persons from being charged with witchcraft, and suffering on account of such charge. It had been customary for certain persons, called *doctors* or *conjurers*, to pronounce individuals to be witches, as their own caprice or malevolence should dictate. Search was immediately made for the persons so accused, and if found, they were put to death. Now, any doctor who accuses a person of witchcraft, is liable himself to be put to death.

Sometime after the council was opened, Col. Ward, the United States' Agent for the Choctaw nation, came in with his interpreter, to make a communication from the president of the United States, relative to the removal of the Indians to some place west of the Mississippi river. At a convenient time Col. Folsom, addressed him, recognizing, in the following tender manner, the friendship which the Choctaws had always maintained with the white people, the readiness with which they had co-operated with the whites in times of war, the filial affection with which they had regarded the successive presidents of the United States, and the unwavering confidence with which they had relied on the promises of the general government.

Sir,—It has pleased the Great Spirit that the beloved men of two council fires should meet and sit together under this white house. We salute Col. Ward, as the messenger of our great father. Our first great father, General Washington, loved all his white children, and all his poor red children. He always gave us good counsel. We loved his words. Our great fathers who succeeded him have given us good counsel. We have loved their counsel and followed it. We have begun to increase a little in knowledge and in industry. We were always friends to the American people. We have lived in peace with them. Our chain of friendship has never been broken, nor has it grown rusty.

—When they told us that they had an enemy, and wished our help, poor and weak as we were, we assembled our warriors and went forth to the battle. When the Americans shed the blood of their enemy, we shed their blood too. And when the Americans' blood was shed, our blood was shed also. We were true friends to them.—We have lived under the wing of our great father. We still wish to live there. We salute you in a few words. We have not a long talk to give you. If Col. Ward has any thing which he wishes to say to us, we will hear him. If he has not, we will attend to our own business. We shall remain here under this council house two or three days. At any time when he wishes to talk to us, we will listen. This is all.

In reply, Col. Ward addressed the chiefs and warriors kindly, and then read a letter from the Secretary of War, addressed to himself; a copy of which has been forwarded by Mr. Byington. In order to render the appropriateness of Col. Folsom's subsequent speech obvious, it should be stated that the letter just mentioned ascribes the unwillingness of the Indians to remove from the land of their fathers, to the influence of white men settled among them; and then states what, in the opinion of the president, would be the advantages of a removal; and that, in case the Choctaws would not remove, the President did not consider himself as having the constitutional power to protect them in their independence, or to prevent their becoming subject to the laws of the State of Mississippi. The whole letter has been published in the N. Y. Observer, as have also the speeches of the chief.

After the letter had been read, Col. Folsom asked if it came from the president himself; to which Col. Ward replied that it did. As the chiefs of mixed blood and the Christian people in the nation had sometimes been suspected by the full Choctaws of wishing to sell their land, Col. F. asked Col. W. if either the chiefs, or the Christian people in the nation, had used any influence in obtaining that letter? to which Col. W. answered, that they had used no influence, so far as he knew; that the letter expressed the thoughts of the president himself. Col. F. then said, that he had not asked the questions for the purpose of satisfying his own mind, but the minds of the people present in the council house. Col. W. then requested that a written answer might be given to him before the council should disperse.

On Saturday, the 19th, as there was not a full council, and one of the three principal chiefs was absent, Col. Folsom made the following speech, as a temporary answer to the communication of the Agent, deferring the written an-

swer until the subject could be discussed in a fuller council.

The speech was delivered in Choctaw and translated into English by an interpreter. The translation, after having been written, was submitted to Col. F., who understands English well, and received his approbation.—It may be remarked, by way of explanation, that "Great Father above" is a common Choctaw appellation applied to God. "Great father" is the phrase by which Indians generally speak of the president of the United States. By "king of Mississippi" the speaker meant the governor, or perhaps more properly, the government of that state.

Two or three days since, a talk which came from the white house was delivered to us. We sat and heard it. It came from our great father. He says that he has heard that there are bad white men among us, who prevent our moving to the west of the Mississippi, by their bad counsel. We do not know that it is so. There are old men residing among us, who have married Choctaw women. They take no part in our councils. They have no concern in them. There are some white men who sit near the edges of our country, who steal our horses, cattle, and hogs, who lay whiskey there. These rob us and impoverish us. It may be that they have said something to prevent our removing to the west, which has been reported to our great father. We do not know. Some of these men of ruin sometimes come into our country. Here sits Col. Ward, the white man king. If he discover them, he will drive them out. If he do not discover them, we will tell him. If he need help, we, the chiefs, captains, and warriors, will help him to remove them. Concerning the good white men among us, for whom Col. Ward will make a letter, we have nothing to say. We fear nothing from them. This is understood by all the head men and warriors present in this white house. To those who are not here we will give information. So that all shall understand this talk. This is all I have to say upon this subject.

We do not wish to sell our land and remove. This land our Great Father above gave us. We stand on it. We stood on it before the white man came to the edge of the American land. We stand on it still. It belongs to no one in any place but to ourselves. Our land is not borrowed land. White men came and sat down here and there, and are all around us. When they have wished to buy land of us, we have had good councils together. The white man always said, "The land is yours; it is

yours, it is yours." We have always been true friends to the American people. We have lived in friendship. We have not spoiled the least thing belonging to an American. Although it has been thus, now a very different talk is sent to us. We are told that the king of Mississippi is about to extend his laws over us. We are distressed. We, the chiefs and beloved men of this nation, are distressed. Our hands are not strong; we are a small people; we do not know much. The king of Mississippi has strong arms, many warriors, and much knowledge. He is about to lay his laws upon us. We are distressed.

Col. Ward knows that we have just begun to build new houses, and make new fields, and to purchase iron, and set up blacksmith shops with our annuity. We have begun to make axes, hoes, and ploughs. We have some schools. We have begun to learn, and we have also begun to embrace the Gospel. We are like an infant *so high*, who has just begun to walk. [Here the chief bowed, and extended his right hand down as low as his knee.] So it is with us. We have just begun to rise and go. And our great father, who sits in the white house looking this way, says to us, Unless you go yonder, [pointing to the west,] the white man will extend his laws over you. We do not say that his words are lies. We think they are true; and we respect them as sacred. But we are distressed. Oh that our great father would love us! Oh that Col. Ward would love us. Oh that the king of Mississippi would love us.

The American people say that they love liberty. They talk much about it. They boast of their own liberty. Why will they take it from the red man? They say they will make none slaves. We think our great father is true and good; and will not himself lay laws upon us. We think that the king of Mississippi is true, and that his warriors are true and good. It may be they will not lay their laws upon us. Here we have lived, and here we wish to live. But whatever the white man wishes to do with us, he will do. If he shall will us to stay here, we shall stay. If he will us to go, we shall go. This is all I can say now. We cannot make a long talk. Our nation are not all assembled in council. The chief of one district is not here. If Col. Ward wishes to receive a talk on paper, we can give him one in about a month. We wish to consult together, and with Col. Leflore, the other chief. After this will give Col. Ward a talk on paper. It will be a short one. In talking to Col. Ward, we consider him the messenger of our great father. We be-

lieve his words. When we speak to him, it is as though we spake to our great father himself. This is all I have to say.

#### REMARKS ON THE PRECEDING SPEECH.

THE reader will have observed, that there are two distinct topics of importance, in the above-mentioned letter from the President, and in the answer of Col. Folsom.

The first relates to the alleged influence of bad white men, in preventing the emigration of the Indians. Of this influence Col. Folsom declares his entire ignorance; which was a polite way of saying that it did not exist. If such an influence existed to any considerable extent, it would seem impossible that he should have remained ignorant of it; and his character for integrity would forbid the supposition that he made a false declaration.

Besides, all these transactions were public. Numbers of the inferior chiefs and people were present. They heard the letter of the president translated; and, after a considerable interval for consideration, they heard the reply of the chief. They must have known whether they had themselves been influenced by white men, or not; and if their chief, in his present circumstances, had uttered what they knew to be false, they would probably have exposed him. At any rate, he would have lost that influence, which he has been many years in acquiring, and which he justly values as the means of usefulness to his countrymen. The proceedings at this council alone would, therefore, seem to prove, that the president must have been misinformed as to the influence of white men on the question of removal.

It is remarkable, that while the President supposes white men to have used an influence with the Choctaws *against* a removal, the chief is principally solicitous, lest white men, and the sons of white men, should be suspected by the full Choctaws of having used a secret influence *in favor of that measure*. The three highest chiefs are the sons of white men by Indian women. Although elevated to their present standing by great majorities, in their respective districts; and although at present strongly supported, in their attempts to promote civilization; yet they have unsuccessful rivals among the full Choctaws, who would make great use of any detected agency, on the part of these chiefs, or of any white men intimate with them, which had been brought to bear upon the government, in such a manner as to favor a removal. Col. Folsom, on this account, and not for his own satisfaction, publicly asked the Agent of the United States, whether these overtures of the government were owing to the influence of white men, or the sons of white men, residing in the Choctaw nation.

In regard to the other topic of the President's letter; viz. his inability to prevent the laws of the State of Mississippi from being extended over the Choctaws, the following things seem worthy of consideration.

1. The Choctaws live upon land, which they received from their ancestors, the limits of which are perfectly defined by existing treaties between them and the United States.

2. These treaties were made in the years 1786, 1801, 1802, 1803, 1805, 1806, 1820, and 1825; and of course, the first six of them were made before the State of Mississippi had an existence. In every treaty, the Choctaws were considered as having a right to their country, and as exercising sovereignty over it. The last treaty but one was negotiated by Gen. Jackson and Gen. Hinds. The preamble says, that it is an "important object" with our government "to promote the civilization of the Choctaw Indians," and "to perpetuate them as a nation." The same preamble says, "that it is desirable to the State of Mississippi to obtain a *small part of the land belonging to said nation.*" On these accounts, the southern part of the Choctaw country was ceded to the United States, and a large tract of land beyond the Mississippi, with an annual sum of money, was received as a compensation. This was only nine years ago.

It was expected by the parties, that such Choctaws, as should prefer the life of a hunter, would remove beyond the Mississippi. In point of fact, few have removed, if any.—Thus it appears by actual experiment, that the people prefer remaining on the land of their fathers. As it was supposed that *some* would remove, a school fund, to be formed in pursuance of this treaty, was to be divided in the proportion of three quarters to the schools east of the Mississippi, that is, in the present Choctaw country, and one quarter for schools among those, who might emigrate to the west of the Mississippi. It is manifest, therefore, that in the contemplation of this treaty, the Choctaws were to reside permanently upon the lands, which they then inhabited.

When the State of Mississippi was formed, the Choctaws were residing on their ancient possessions. These possessions had been acknowledged to belong to the Choctaws, in six successive treaties, during a period of more than thirty years. Neither the government of the United States, nor private citizens of the United States, could encroach upon the Indian limits. How could the United States, then, confer on a new state, formed in such circumstances, the power of rendering so many treaties nugatory? the power of doing alone, as a single member of the Union, what the whole Union was restrained

from doing by the most solemn acts of the general government?

Again: the preamble already quoted, says, that it is desirable to the State of Mississippi "to obtain a *small part*" of the Choctaw country; and even this must be obtained for the state, by the general government, in a treaty solemnly made and ratified. But how is this reconcilable with the doctrine, that the State of Mississippi may take possession of the *whole Choctaw country* by a single act of legislation? and that the United States have no power to prevent it?

The fourth article of the treaty of 1820 is in the following words:

The boundaries hereby established, between the Choctaw Indians and the United States, on this side of the Mississippi river, shall remain *without alteration* until the period, at which said nation shall become so civilized and enlightened, as to be made citizens of the United States; and Congress shall lay off a limited parcel of land for the benefit of each family, or individual, in the nation.

In the subsequent treaty, negotiated by Mr. Calhoun, Jan. 20, 1825, the same subject was taken up, as follows:

It is further agreed, that the fourth article of the treaty aforesaid shall be so modified, as that the Congress of the United States shall not exercise the power of apportioning the lands, for the benefit of each family or individual, of the Choctaw nation, and of bringing them under the laws of the United States, *but with the consent of the Choctaw nation.*

In framing the fourth article here referred to, the intention must have been, either that the Choctaws should ultimately form a territory by themselves, which should be taken under the care of the general government; or that they should become citizens of the State of Mississippi, and thus citizens of the United States. But neither of these things were to take place, till the Choctaws should have become enlightened, and Congress should have declared them to be so, and should have made an apportionment of their lands.

In the last treaty, framed less than five years ago, it is solemnly stipulated, that the Choctaws shall not be brought under the laws of the United States in any sense, "*but with the consent of the Choctaw Nation.*" This is the same thing as to say, that the Choctaw nation is left where it was originally, and where the other Indian nations now are; viz. under their own laws, and not under the laws of any state, nor of the United States.

Where can be the difficulty, then, in preventing the laws of Mississippi from being extended over the Choctaws? Treaties are declared, in the constitution of the United States, to "be the



supreme law of the land, and the judges, in every State, shall be bound thereby, any thing in the constitution or laws of any state to the contrary notwithstanding." The President of the United States is charged with the execution of the laws; and it would seem that he should have a special regard to treaties, as they originate with him, and the faith of the nation is confided to his care. Till the Choctaws, as a nation, have formally consented to be governed by the laws of the United States, and Congress shall have pronounced them to be enlightened, and shall have divided their lands, and declared in what sense they shall become citizens of the United States, and how their rights of person and property shall be secured;—till all these things shall have been done, the treaties, not one of which has been abrogated, throw a wall around them, which no individual, nor any State, has a right to pass. Of course, the treaties alone afford sufficient authority to prevent any encroachment upon the territory of the Choctaws, by the legislature of Mississippi, or from any other quarter.

But this matter is not left to treaties alone. In the law for regulating intercourse with the Indian tribes, approved March 30, 1802, and now in force, it is enacted, that the mere crossing the Indian line to hunt, or to get pasturage for cattle, shall expose a citizen of the United States to a fine of \$100, or imprisonment for a month; that if a citizen shall make a settlement on the Indian territory, or shall attempt to survey any part of it, or designate any boundary, by marking trees, or otherwise, "such offender shall forfeit a sum not exceeding \$1,000, and suffer imprisonment not exceeding twelve months." The same law provides, that no purchase of lands from any nation or tribe of Indians shall be valid, unless made by the United States, in the form of a treaty; and that it shall be a misdemeanor, punishable by fine and imprisonment, for any person, not employed under the authority of the United States, to treat with any nation of Indians for their lands. The courts of the United States are directed, (section 15,) to proceed in trying these offences, "in the same manner as if such crimes, offences, and misdemeanors, had been committed within the bounds of their respective districts." Thus it is irresistibly implied, that the territories of Indian nations are not within the regular jurisdiction of the courts, either of the several States, or of the United States. Of course, the laws of the several States, or of the United States, cannot be extended over the Indians, unless by the operation of a treaty made with their consent. Of such extension of law, over any considerable tribe of Indians, there has yet been no example in our country.

The President of the United States is clothed with as much power to execute the laws for the protection of the Indians, as to execute any laws whatever. As it is a case which requires promptness and decision, the President is authorized, by the 5th section of the intercourse law, "to take such measures, and to employ such military force, as he shall judge necessary," to remove any persons, who attempt to settle on Indian territory. It can make no odds, whether such attempt be made under the authority of a state, or by individuals in their private capacity. We cannot but conclude, therefore, that the President is mistaken, in supposing that he has not power to prevent the extension of the laws of Mississippi over the Choctaw country.

The question is sometimes asked, Whether it would not be better for the Indians to come under the laws of the several states? A full answer to this question would lead to a longer discussion, than is now desirable. It may be safely said, however, that not one of the States, which claim jurisdiction over the Indians, has the slightest intention of placing the Indians, as to their personal and civil rights, on the same footing with white citizens; and that, even if the legislatures had such an intention, it would be found impossible to carry it into effect. Some of these States have already enacted laws, which declare that no Indian, or descendant of an Indian, shall be admitted as a witness in any court of justice. This is a sufficient specimen of the kind of legislation, which will be pursued respecting the Indians, if they are to be brought under the laws of the States.

3. In regard to the feelings of the Cherokees, Chickasaws, and Choctaws, respecting their removal, the evidence is abundant, that they are generally, if not universally, opposed to it, in the strongest manner. Whenever individuals of these nations assent to it, there is reason to believe that they do so merely because they imagine remonstrance to be useless, and the advice of the government to be equivalent to a command. The Creeks, so far as can be judged from the newspapers, are in the same state of feeling.

The Christian public should be fully aware, that these four Indian tribes, containing an aggregate population of 60,000 souls, are strongly attached to the country, which they received from their fathers;—that they consider themselves as having a perfect right to it;—that they are extremely reluctant to leave it;—that they think it guaranteed to them by numerous treaties with the United States;—that they will not remove, unless upon compulsion, or in the apprehension of evils not less to be dreaded than compulsion;—that they regard a removal, in such circumstances, to be altogether unjust and

oppressive; and that they importunately call upon the friends of justice and humanity to interpose in their behalf, and arrest a course of measures, which, as they view the matter, will be disastrous in the extreme.

In the speech of Col. Folsom, which we have given, there is direct proof, as he spoke by the authority of the council, and in the presence of all who were assembled, that the chiefs and people, in two out of the three districts of the Choctaw nation, are greatly distressed at the prospect of being compelled to remove. In this matter there can be no mistake, nor misapprehension.

4. It is evident, also, from Col. Folsom's speech, that he would regard the extension of the laws of Mississippi over the Choctaws, as a great calamity; as altogether oppressive; and as neither more nor less than reducing the Indians to slavery. In making the laws, which must have an effect on all their dearest interests, the Choctaws would have no influence. In executing the laws, they would have no agency. White settlers would come into contact with almost every Choctaw family. There would be little responsibility to any human tribunal, for the manner in which Indians were treated by whites. How can the Choctaws be sure, that the laws will not be framed with a special view to the vexation, expulsion, or extirpation of the Indians? This has been threatened by whites often; and how natural is it, that Indians should fear the execution of these threats.

The Choctaws, in the execution of their own laws, have greatly diminished intemperance, by seizing and destroying whiskey, when discovered within their borders. But under the laws of Mississippi, whiskey may be carried to every man's door. It would be thus carried; and nearly all the Choctaws, except such as are under the powerful influence of religion, would be irresistibly tempted, in their state of vassalage and despondency, to abandon themselves to drinking, idleness, and vagrancy.

It has been already intimated, that white men would every where come into contact with Indians, if the laws of the several states were extended over them. This would certainly be the case. The States do not covet the barren title of sovereignty. They expect that the lands of the Indians will be divided among the whites. This is the professed and avowed ground of all their proceedings, in relation to the subject. Let it be supposed, then, that measures should be taken to bring the Indian lands into the market, reserving to each head of an Indian family, the farm which he now occupies, is it not manifest that the whole country would soon be filled with a white population? Let it be supposed,

moreover, that, by the laws of the States, the farm of every Indian might be sold by him, or taken in execution for debt;—and all this, while no Indian could testify in a court of justice, much less sit as a jurymen, or vote for his rulers, and while he would be surrounded by sellers of whiskey, and some of the inhabitants, at least would defraud him, if they could;—and while he would feel, every day of his life, that he was despised, hated, and oppressed;—in such circumstances, how long would he retain property and a home? and what would be the prospects of his children?

5. Some parts of Col. Folsom's speech have, as we apprehend, been greatly misunderstood by readers. After repeating some part of the President's language, he thus expresses himself concerning it: "We do not say that his words are lies. We think they are true and respect them as sacred. But we are distressed. Oh that our Great Father would love us! Oh that Col. Ward would love us! Oh that the king of Mississippi would love us!"

The meaning of this passage we take to be as follows: "It is not for us to distrust the words of the President of the United States. We render all proper respect to his declarations. We do not doubt his sincerity in saying that the laws of Mississippi will be extended over us, and that he therefore thinks it for our benefit that we should immediately consent to remove. Hence our extreme distress. Oh that the President of the United States would compassionate us, in our present perplexed and forlorn condition! Oh that the Agent of the United States, who has resided among us and knows our condition, our anxieties, and fears, would compassionate us, and make moving representations in our behalf! Oh that the government of Mississippi would feel for our distress; respect our rights, and let us remain in the peaceable enjoyment of our possessions!"

In another place, Col. Folsom says; "Here we have lived, and here we wish to live. But whatever the white man wishes to do with us, he will do. If he shall will us to stay here, we shall stay. If he will us to go, we shall go." This passage is understood by some to mean, that the Choctaws will acquiesce in whatever the government does; or at least that they will make no further remonstrance. But we do not thus understand it. The speaker had previously expressed a most decided opinion, that the Choctaws have a perfect right to their country. Immediately before uttering the passage just quoted, he had expressed due respect for the government of the United States and the government of Mississippi. He was not disposed to charge the rulers of the whites with insincerity,

or want of benevolence; nor to say any thing, which should provoke their displeasure. This he did not think consistent with the decorum of a public occasion. Certainly it would not have been consistent with Indian politeness. Indeed, there is much reason to think, that he was altogether inclined to put the most favorable construction upon the measures and designs of our public agents. He then proceeds, in the passage quoted, which is doubtless of the following import: "Our right to our country is incontrovertible. We wish to retain our hereditary possessions. But the power of the United States is irresistible. It is a question of mere force. We must submit as a matter of inevitable necessity. If the whites choose to take our lands, they must take them. If they send us beyond the Mississippi, we must go. Our wishes, and our rights, will have nothing to do, in the decision of the question."

This interpretation renders the whole speech entirely consistent; but any other would make it full of contradictions.

At the close of these remarks, we deem it proper to say, that the Indians seem to us to be supported in the views which they entertain of their own rights, not only by the abstract principles of justice, but by the natural and fair meaning of all the treaties, which the whites have made with them; by the laws of Congress respecting them; and by authorized declarations of public agents to them,—declarations continued during half a century, and in the course of that time, very frequently repeated.

If any apology should be deemed necessary for this expression of an opinion, which is opposed to contemplated measures of the government of the United States, such an apology may be found in the exigency of the case, the great interests at stake, and especially in the public and official solicitation of opinions, by the authorized agent of the general government.

It is hardly necessary to add, that the opinion here expressed, as well as most of the reasoning on which it is founded, applies to the case of the Cherokees, Creeks, and Chickasaws, all of which tribes hold similar relations with the United States.

LETTER FROM MR. BYINGTON, DATED AT  
YOK-SOK-CHA-YA, SEPT. 11, 1829.

#### *Continued Attention to Religious Instruction.*

I have sent you several letters of late, in which I have attempted to give some information about the state of the mission. All men must unite in saying, that it is a period with this people of the most interesting kind. While the language of the

general government appeared to be, that they can do little or nothing for the protection of the red people where they are, the King of Heaven has appeared in mercy. We have reason for fear and for joy.

Last week, on Thursday, we met about sunset at Long-sweet-gums, to attend a meeting. More Choctaws were present at this meeting than at any previous one. We did not count the people. Probably 400 visited the place during the four days while the meeting continued. There was preaching every day and evening. A few discourses were delivered by interpreters, a few in English, at a separate place, to those who understand that language. Most of the services were conducted in Choctaw. At sunrise, a horn was blown as a signal for prayers at each camp. After the close of our last public meeting of each day, the Choctaws and others would commence singing at several fires, and would sing and pray till long after midnight. This singing of different tunes in different circles in the woods was very animating. The weather was clear and good, and we were favored with good moon-light. After lying down in the tent, often were we awakened, or our eyes held waking, by these Gospel songs of the Choctaws. Mr. Adams and Mr. Caldwell, who attended the meeting at Monroe, in July, were present. Mr. Wright, from Columbus, and a Mr. Smith, a Choctaw missionary under the direction of the Methodist church, were with us. Sampson Birch, also, an ordained Baptist minister, was present. He is a Choctaw, and has attended school at the Choctaw Academy. He also preached. Many members of the mission families were present. The meeting at times was very solemn. Many wept, and many looked as though they were too full and solemn to weep.

#### *Admissions to the Church.*

Ten members of the church, including the three preachers in this part of the nation, were chosen as a committee to examine candidates for admission to the church; of which Committee Mr. Williams was chosen clerk. We admitted seven captains, 24 other persons of Choctaw descent, one white man, who was then in connexion with a Methodist church, and a colored woman; in all 33. We examined and approved of three other persons, but they were absent at the time the ordinance was administered, and were not received. Fifty-four persons came forward as anxious inquirers, and 100 sat together at the Lord's table. We were under a bower; the new candidates sitting in a row, the members of the church sitting over against them. The subject of their

admission was explained to them. The confession of faith and covenant was read in Choctaw, and a prayer was offered. The new candidates arose and sung a hymn similar in thought to Montgomery's "People of the living God." The church heard this standing, and then replied in another hymn. During the singing of this last, Mr. Kingsbury and a few others, members of the church committee, passed along and took the new brothers and sisters all by the hand. Then brother Cushman and Major Craven led up the candidates, who kneeled and were baptized. During this scene many sobbed. Some of the candidates were greatly overcome. After this the bread was broken and distributed; and after this the cup. Oh it was a scene I am unable to describe. We hope the great and blessed Saviour was there, and gave his people a spirit of prayer and praise. We dispersed on Monday morning.

Messrs. Kingsbury and Williams expect to conduct a number of the pious Choctaws into the white settlements to attend a meeting to continue three or four days. The religious people are becoming more interested in behalf of the Choctaws. But I am told that there is in some hearts a burning desire to possess this land. The females meet here, or at some house in the neighborhood, once a week, to attend prayer meetings. The men also meet to sing and pray very often about five miles west of me. I hope to start in a few minutes to go and be with them. The desire to learn to sing, is almost universal: old men and women sing and enjoy it. Surely it is a time of the Lord's power.

LETTER OF MR. MOULTON, THE TEACHER  
AT GOSHEN, DATED SEPT. 11TH, 1829.

THE following letter is inserted because it contains the representations of one who, immediately before writing it, had visited most of the missionary stations in the nation, and had, of course, possessed the opportunity to witness the state of religious feeling among the people and the change wrought by it, in their character and conduct.

#### *General View of the Mission.*

There has been a great change in this people during the last year and a half. The work of grace among us, of which you have had accounts, appears to be extending and advancing with power. A flood of light appears to be breaking in upon this dark corner of the nation. A three days meeting was appointed by the chief of this district to be held at this place, four weeks ago. A large collection of Choctaws came together on Thursday

evening. They had all the appearance, when they came together, of a wild and savage people, far removed from all seriousness. But you can scarcely imagine what a change took place in their appearance before the meeting broke up. I do believe that the Spirit of the Lord was there. Many were melted into tears.

Frequent meetings have been held since, attended by some hundreds of people. Some of them, it is thought, were still more interesting than the first. Mr. Wright has the names of more than six hundred, I think, who have taken the anxious seats. Some give evidence of having become truly pious; others manifest concern for their salvation. But how many have met with a saving change, or may yet be brought into the kingdom, it is impossible to judge at this early period. There is a very great disposition to learn to read in their own language. Several captains have applied for Choctaw schools in their own towns. They are passionately fond of singing, and that they may be able to use their hymn-books is a strong inducement to them to learn to read.

I have been from home about three weeks on a journey to Mayhew and Elliot. At the latter place I attended a two days meeting. There were not many present, (perhaps 80,) and no particular excitement. Sabbath before the last I spent at Ai-ik-hun-na. I should think there were near a hundred present at meeting. There were two prayer meetings in the morning, one for the males and one for the females. At each of these meetings there were about 40 present. The regular exercises for the day commenced about 11 o'clock, and the people continued together till near sunset. A number of the natives spoke and gave interesting accounts of their views and feelings relative to religion. One female made a confession for having attended a ball play since she took the anxious seat, and appeared penitent. Last Sabbath I was at a meeting in the vicinity of Mayhew. It commenced on Thursday. The number of people present was, I should think, about 300. I have seldom if ever attended a more interesting meeting. The people were attentive and solemn. The voice of prayer or singing might be heard most of the night, during each night they were on the ground, and often in four or five groups. The wilderness is literally made vocal with the praises of God. But what added much to the solemnity of this meeting was that thirty-one natives were added to the church, and one hundred communicants here sat down at the table of the Lord. Could our patrons and friends in New England have been present on this



interesting occasion, they could not but have felt that their hopes were more than realized. Yes, they would have praised God that they had been permitted to do something for the poor Indians.

More than fifty native members, I believe, are already connected with the church at Mayhew. Probably a much greater number in the vicinity give comfortable evidence of a change of heart. It will not be surprising if there proves to be tares among the wheat. This is doubtless true in most churches. Still there is much apparent sincerity among this people. In many cases there appears to be little ground to doubt that they are really taught by the Spirit. We look at what God hath wrought among this people with wonder and astonishment, and to God we would ascribe all the glory. We feel that it is the effect of the Spirit which has produced such wonderful changes. O, we would be humble, we would be in the dust, while we would bless God that we are permitted to see his salvation. Never have we felt more our weakness and our absolute need of strength, wisdom, and grace from above. We need the prayers and counsel of our patrons.

*School at Goshen.*—The prospects of the school here have never been so encouraging. We had twenty-one native scholars last term. I think they did very well. The school was indeed pleasant. The chief and people are very anxious that we should enlarge the school. The chief has already selected sixteen, whom he is urging us very hard to receive. We shall probably take some of them.

#### ADDRESS OF A CHOCTAW CONVERT TO HIS BRETHREN.

A HALF brother of the chief of the northeast district of the Choctaw nation made the following address to his brethren and friends, assembled at a religious meeting, during the last summer. The speaker, as is hoped, had recently been renewed by the Spirit of God. The address was delivered in Choctaw, and produced much effect on the audience. It was written in English and forwarded by Mr. Byington.

Many of the Choctaw converts exert much influence by addressing their brethren. They, better than any one else, can describe, in a manner to be understood by Indians, their former dark state, their views and feelings under the operation of religious truth, and the change which they are conscious it has wrought in them.

Friends and brothers, I am glad to meet you here this day. It was my wish to meet you, that I might be permitted to speak to you, and to let you know what are the feelings of my heart. No doubt but many

of you who are my friends have heard of the happy change which has taken place in me. Fearing that some of you have supposed that it is only an imaginary something crept into my heart, I would take the opportunity to inform you better.

Brothers, many of you know that we were trained up together in this land from our childhood. We have been not only like the children of one nation or one town; but we have been like the children of the same parents, born, fed, and clothed in the same family, by the side of one fire. We have been children together; and as we have grown to manhood, the chain of friendship has become stronger and stronger. We have walked together in the tracks of our forefathers; and as they ignorantly sported along the dark path, so have we their offspring. And, brothers, you well know that I have been one of the most forward to follow the example of those who have gone before us, that I have been one of the most active leaders in wickedness, and one of the first to keep up the customs of our fathers. In me you have placed much confidence. It is with pain that I now look back on the days that are past. Oh that I then knew what I now know. You have esteemed me as your friend. So have I esteemed you. I have loved you and loved to be with you, and have felt that our regard for each other was the same. I love you still. Yes, my brothers, and my relatives, and all my beloved friends, you who hear me this day, believe me when I say this. I feel a deeper interest in you all, than I have ever felt in my life before; particularly in those of you who have found the bright path, and are striving to walk therein. I wish now to be among you, to give myself to Jehovah our heavenly Father, of whom the beloved missionaries have told us so much, and by whose goodness we have been kept until this day.

But to you, my brothers, my beloved friends and relatives, who are not disposed to receive the good word into your hearts and to forsake the wicked paths, to you I say that I am compelled to bid you farewell. I am sorry to leave you, but I can continue with you no longer. I can follow you no farther. Your sinful amusements by day and by night give me pleasure no more. Your sports upon the ball-ground I can take delight in no longer. I find no satisfaction in them. I have seen my wicked heart and my sins. The Lord has been pleased to show me that I was altogether wrong; and I trust that he has taught me the better way, and changed my heart. The remainder of my days I hope to spend in the service of God. Come, my beloved friends, and go with me.

## Chickasaws.

EXTRACTS FROM LETTERS OF MR. HOLMES.

### *Preaching at a Council.*

A few days since I attended one of their councils. It is their custom to transact no business on the day they assemble, and that is the most suitable time to talk with them on religious subjects, as it does not interfere with their arrangements. I proposed to the chiefs to come together after supper, to which they cordially consented. The night was peculiarly pleasant: not a cloud visible; and the light of a full moon was spread over the forest. One of the principal men published with a loud voice that we were going to give them a talk, and we were gratified to find that all came and seated themselves to hear. The chiefs occupied chairs, and the warriors seated themselves in a semicircular form upon the grass. One of the headmen interpreted. After I had talked for some time, I asked W. H. Barr (p. 301) to follow with some remarks. He did so, and continued to speak about three quarters of an hour; informing them that it was by the Bible he was brought to be what he was; that formerly he had gone to ball plays, dances, and other places of amusement, to which young people resort; but that by this good book he had been changed: he was in darkness once, but now by the Spirit he was in the light: he hoped his people would not continue in the old way which was dark, and exhorted them to return. I have not yet witnessed such profound attention and good order at any Indian meeting. The exercises were ended with prayer, after which we expected they would immediately disperse, as they had been so long together that we feared their patience was exhausted. They however prolonged the meeting and made several long speeches on what they had heard. About eleven o'clock we retired, leaving them still in council. The chiefs expressed themselves freely on the subject, and not a word of disapprobation was uttered.

They were astonished and delighted to hear their child, as they called William, exhibit so much maturity of mind. The principal speaker said, "When the missionaries came I told you what they were going to do for us, and now you see for yourselves." The opposition, which a few months since was so violent, has gradually disappeared; and if any now exists it is latent.

### *Communion Season at Tokahish.*

Some of the statements given below were inserted in an abridged form at p. 301. A full ac-

count of such a meeting, where Indian chiefs and warriors put off the savageness of their character, sit at the feet of Christ to hear his word, and celebrate his death at the holy supper, cannot but be interesting.

Our religious council, or four days meeting, which I have previously mentioned as about to be held, designed principally for the Indians, has been held, and we hope will prove to be the commencement of an important era in the history of our mission. Thursday, July 2d, was the day appointed to convene. In the evening a considerable number had arrived, and among them some who had come 60 miles. At early candle light our exercises commenced. As we have no church edifice we assembled in the woods under an arbor.

We had a plain pulpit and seats sufficient for nearly a thousand people. Mr. Blair and Mr. Adams were with us at the commencement. On Friday morning Messrs. Williams, Wood, and Caldwell arrived from the Choctaw nation. Also Major Levi Colbert, Capt. Sealy, and Capt. McGilvery—three of our principal chiefs—besides several other men of distinction with their families. In the evening Mr. Byington came, with two of the Choctaw converts, Tahoka and a neighbor. On Saturday the session convened, and seven persons were received into the church, three of whom, were from the neighborhood of Martyn. Four were Chickasaws and three black people. On Sabbath the memorials of Christ's sufferings and death were set out in the view of the poor perishing heathen, and nearly a hundred of his professed followers were permitted to celebrate his dying love. It was delightful to see persons out of six different nations assembled together at the table of our common Lord, actuated by one Spirit and animated with the same hope. Mr. Byington preached frequently and was well understood. Tahoka exhorted and prayed with the greatest fervency and his labors were evidently blessed of God. On Sabbath afternoon all who were in an anxious state of mind were asked to come forward and occupy seats provided for the purpose in front of the pulpit. About thirty presented themselves, the majority of whom were black people. The next morning we assembled at nine o'clock for our final meeting. A considerable number more came forward to the anxious seats. Among the number of inquirers we counted fifteen Chickasaws. We continued together two hours, during which time the Spirit of the Lord appeared especially near. The anxious then arose, and arranged themselves in a line: opposite to them and about five yards distant, our church, now consisting

of above 70 members, took their stand. The whole was concluded with prayer.

During the meeting there was no extravagant feeling, bodily exercise, or any confusion of this kind. It was a solemn and delightful season, and our hearts rejoice and bless God for what we have been permitted to see of his wonderful works among the heathen. Since the meeting, several new cases of awakening have come to our knowledge. The chiefs who were present, expressed their decided approbation of all they saw and heard. Since the meeting we have preached at the king's, to an attentive audience. For two weeks we have had a considerable accession to our meetings and the number of those who do not understand English has become so great, that we generally have our discourses interpreted. We hold two conference meetings each week, one for the Chickasaws and the other for the black people. I have now an interpreter constantly employed.

#### *Influence of the Gospel in Affliction.*

The professors of religion generally are very consistent and some of them remarkably devoted. One who is a Chickasaw has exhibited the triumph of gracious principles under the most trying circumstances. She had an only daughter about eight years of age who sickened on Saturday and was a corpse on the following Monday. None of her relatives were with her until a few hours before the child's death; and indeed no person thought her dangerous until the dying agony commenced. When I announced to the mother that the child was dying, she submissively replied, "The will of the Lord be done." She talked of the dispensation with more apparent Christian resignation than I have yet witnessed in any land, and we have every evidence that it was sanctified to her. A few days after the child's decease she remarked to me, that she thought she had more sensibly realized the preciousness of the Saviour, during this affliction, than ever before. By the request of the family, the funeral service was conducted in a Christian manner. An appropriate sermon was preached at the house; the coffin was then closed, and a procession formed. The clergyman went first, followed by the corpse, which was supported by four carriers. Then followed the parents of the deceased, the grand parents, near relatives, the children of the school, and neighbors, of whom there were a great number. At the grave the most perfect order was observed. No wailing was heard nor any undue excitement of feeling. This we consider a great

triumph of the Gospel over heathenism. From time immemorial, on such occasions, the Indian had exhibited by his wailing, disheveling the hair, &c., how appalling death is to those who know not the Gospel. This was the first instance in which a native was buried in a Christian manner.

A black woman who had been a consistent member of our church for more than a year, was also called about two months since into eternity. At the time of her decease, she was fifty miles from us, and had no Christian friend to administer to her the consolations of the Gospel and to receive from her dying lips, her last testimony. We have only heard that, from the commencement of her sickness, she faithfully warned those around her to prepare for death.

#### EXTRACTS FROM A LETTER OF MR. WILSON, DATED SEPT. 29, 1829.

SINCE the receipt of the foregoing communications, the Chickasaws have been more than ever agitated with the apprehension of being removed west of the Mississippi. This has disheartened the chiefs in regard to enforcing the salutary laws which had been enacted; has created an anxiety and confusion among the people, and turned their attention, in a great measure, from religion; and numbers in the general despondency, have returned to their former vicious indulgences. Mr. Wilson, the missionary at Caney Creek, who is now at Tokshish during a temporary absence of Mr. Holmes, makes the following remarks under date of September 29.

I have not been enough among the people to form an opinion of the state of feeling in the neighborhood, but from what I have seen, I should say that it is much as it has generally been for two years past. There are, perhaps, twenty persons who appear to be seriously concerned on the subject of religion; and of one half of that number we have hopes that they are Christians. A few, we think, give good evidence of being such. A majority of each of these classes are black people. I fear that the state of feeling among the church members is not so good as it was three months ago. Next Sabbath is the regular time for the communion. The prospect is that there will more Indians attend than were formerly in the habit of attending, but not nearly so many as on the last occasion of the kind.

In a postscript, dated the 10th of October, Mr. Wilson remarks—

Our meeting took place on last Sabbath, as was expected. Mr. Byington and Col.

Folsom were present. It was a good meeting, but there was nothing special in its character. Some of those who manifested much feeling at the meeting in July have since shown that it was nothing but sympathy. Some who were then thought to be seriously impressed went to a ball play instead of attending our last meeting. Some others who live within a few miles did not attend. One, who was thought certainly to be a Christian, more than a month ago concluded to give up her religion.—But still the good Spirit of the Lord is among us. At the late meeting, about sixty came forward to the anxious seats, and never did I see such weeping at any place. I wept with those that wept: but to my mind that is no evidence that they are under the influences of the Spirit of God.

In another letter, information is given, that at the meeting just mentioned, two Indians and two black people were admitted to the church.

It is not surprising, that, when a religious excitement takes place among a people who have heard and thought as little about Christianity as the majority of the Indians have, there should be much of mere animal feeling, many fluctuations, and many instances of going back to sin. Many fall into the delusions of the adversary, and mistake their own character, and many may appear to be anxious because their neighbors are. But if any are really created anew by the Holy Spirit—their consciences enlightened and made active, their hearts purified, and their conduct reformed—and this change is permanent—a great thing is accomplished, even if the change extends to but very few. It is believed that many have been effectually changed, and that many others have been so far instructed as to be materially restrained and benefitted. Still, the missionaries need the prayers of the churches, that they may know how to instruct, to admonish, and to discern character. Christians should also pray that the new converts may be taught of God, may not be deceived, and may not fall into temptation.

### Indians in New York.

LETTER FROM THE REV. HIRAM SMITH,  
DATED SEPT. 21, 1829.

MR. SMITH has recently been appointed by the Prudential Committee, a missionary to the Senecas, and has just entered on his labors. He resides at the Cattaraugus station, though his efforts in preaching the Gospel and performing pastoral labors among the Indians will be extended to those residing on other reservations in that vicinity.

### Anxious Inquirers after the Way of Life.

It is now a month since I came here. During this time, I have been much interested with what I have seen and heard. The day after I came here I visited a heathen woman who was afflicted with the scrofula. Her home was a hovel, with scarce an article of furniture or crockery in it, and with nothing for her comfort, except what the mission family had sent to her. Her skin had become dead and crisped, as though it had passed through the fire. She lay upon a few old rags strown upon hard boards, without any covering except a woollen blanket. Her attendant was a brother, who while I was there gave her some drink, which, for the want of a spoon, he communicated to her mouth through a tunnel made of the bark of a sapling. She could scarcely swallow, and was unable to converse. The next day she died: and as her friends were heathens, she was buried without any religious service. This poor woman, a few days before her death, was anxious for her soul, and sent for Mr. Thayer, to pray and converse with her. When she saw him, she told him that while she had her reason, which she feared would be continued but a short time, she wished to be instructed in the way of salvation. I could not but contrast Christianity with paganism, and desire that the influence of the former, even if it were limited to the present life, might supplant the latter. I daily see abundant evidence of the fact, that temperance, industry, intelligence, piety, and happiness, are the effects of the Gospel among Indians who have embraced it.

I visited about a fortnight since, a Mrs. Crow, a young Indian woman, granddaughter of Chief Warrior. She was confined to a sick bed, and distressed for her soul. She said she feared that she had been so great a sinner that she could not be saved. I pointed her to the Almighty Saviour. She has since recovered her health, and from her conversation and appearance, gives us reason to hope that she has passed from death unto life. She is distinguished for her talents, but unable to speak the English language. If she is a Christian indeed, we trust she will do much good to her people.

Several others have of late publicly confessed themselves to be sinners. One man, about thirty years of age, arose at the close of the second service on the Sabbath, and said his conscience smote him so much that he could not keep his distress a secret any longer; that he had looked before him, and perceived that he was walking in a broad road, at the end of which was destruction; that he was resolved to put away



all his sins and become a Christian. At the close of a religious conference meeting, an aged chief arose and confessed that he was a great sinner. When he had taken his seat, an aged woman said that she did not expect to live long, that she was in the habit of daily praying to God, and intended to serve him as long as she lived.

About a dozen females meet weekly for prayer at the mission house. Some of the male members of the church have of late manifested considerable feeling upon the subject of religion. We hope their goodness will not be like the morning cloud. One thing I have noticed in attending meetings here which administers reproof, to many professors of religion, who have not only a complexion different from the Indians, but who are distinguished for their attainments and privileges: I refer to the readiness of the pious Indians to pray in religious meetings when requested, and to speak upon the subject of religion, when an opportunity is afforded.

#### *Friendly Feelings of the Heathen Party.*

It has been heretofore mentioned in this work, that, while about half of the Senecas, on their several reservations, have renounced their heathen superstitions and customs, the other portion still adhere to them. This occasions the distinction of Christian and heathen or pagan parties, made in communications from this mission. These two parties, though intermixed with one another, constitute, in many respects, separate communities, and have on some occasions manifested much hostility towards each other.

The heathen portion of the people had their *corn feast* last week, which continued for several days. Mr. Thayer and myself thought it inexpedient for us to attend, as our attendance would wound the feelings of the pious Indians, who refrained from going themselves, and prevented their children from going. On the first day of the feast, the church had a meeting for prayer, and at the close of it, John Jacobs, a heathen Indian, was legally married to an Indian woman from Seneca station. Religious services were performed on the occasion. The mother of Mr. Jacobs, the most violent opposer to Christianity on the reservation, attended our meeting yesterday in the afternoon, and listened attentively to the preaching of the Gospel; and I am told it was the first time that she was ever seen in the house of God on the Sabbath. A number of pagan young men have for several Sabbaths past attended meeting, and one of them has learnt to sing the songs of Zion, and for two Sabbaths he has taken his seat with the choir.

The heathen party appear very friendly. I am informed that at the late corn feast

they danced much less, than they have formerly done; that they seemed to act as if they considered their ceremonies of very little importance; that one of them sung a part of the thirtieth hymn of the second book of Watts. That Young Chief, the second man in point of influence in the nation, though he was present, did not dance; and that during the summer past, on the Sabbath, he has had his table set in English style, and asked the blessing of God upon the bounties of his providence. He says he must confess his errors and not dispute his father. His father is Chief Warrior, a remarkable man, and apparently eminent for his piety. He is respected by all the Indians, even by the pagans. It is interesting to reflect that here, where formerly has been wielded the tomahawk and the scalping knife, there is now wielded the sword of the Spirit, which wounds to heal, and kills to make alive. It is thought by some of the pious Indians, that the heathen party are about to come over to the Christian party, and we hope to the Lord's side.

#### *Progress of Knowledge.*

Mr. Thayer has published a number of psalms and hymns, accompanied with a little spelling book, in the Seneca language. It is so simple that even the Indians, as well as others who know the English alphabet and can spell words of two syllables can read it with facility. The work came from the press near the close of last week, and it was used yesterday in our meetings by the choir apparently with as much ease and correctness, as if the hymns sung had been committed to memory. The Indians seem much interested in the work, and Friday of the present week, has been appointed for all the Indians, old and young, to come together to learn to read it. I trust it will not be long, before these Indians will become a reading people.

Other books prepared for the Indians in their own language were noticed at p. 365 of the last number.

Mr. Thayer, the teacher of the school at Cattaraugus, under date of Sept. 30, remarks that the people manifest much anxiety to have hymns and portions of the Bible in their own language, and an increasing readiness to make the effort necessary to learn to read it. The school has opened for the fall and winter with between 20 and 30 scholars. There is also an increasing seriousness among the people: the meetings on the Sabbath are well attended: a number of the young men of the heathen portion of the Indians are usually present, some of whom unite in singing, and others say that they shall try to learn to read the new book.

## Proceedings of other Societies.

### FOREIGN.

#### ANNIVERSARIES IN LONDON.

[Continued from p. 354.]

THE following notices of the anniversaries held in London during the last spring, added to what was inserted in the last number, are supposed to furnish a tolerably full and correct view of the various societies for promoting the diffusion of Christianity and knowledge, whose centre of operation is in that metropolis. These notices are collected from the first number of *The Christian Register*, or *Annual Record of the several Religious Metropolitan Meetings held for the Promotion of Christianity, and the Diffusion of Education*; an annual periodical, issued in London, designed to give a condensed view of the objects and operations of each society, with their receipts and expenditures, and the proceedings at their annual meetings.

#### LONDON ITINERANT SOCIETY.

The yearly meeting of the society was held May 12th, at the City of London tavern, T. Challis, Esq. presiding. The object of the society is to cause the Gospel to be preached and its principles to be inculcated by means of Scripture readers and tracts, in those parts of the kingdom which most need enlightenment. Many churches have been formed and schools established by means of the society. The receipts during the year were \$1,208 15; and the expenditures, 1,345 36.

#### SAILORS' HOME; OR BRUNSWICK MARITIME ESTABLISHMENT.

The society held its first meeting in Freemasons' Hall, May 14th: lord Mandeville presiding. It was organized for the purpose of providing in the metropolis some general home for sailors who come from abroad; where they may be improved and instructed how to make provision for time and for eternity. The contributions for the purposes of the society have amounted to \$4,485 77; and the expenses to \$938 09.

#### SOCIETY FOR PROMOTING ECCLESIASTICAL KNOWLEDGE.

The first meeting of the Society was held May 16th; Benjamin Hanbury, Esq. in the chair. The society is to be conducted entirely by evangelical dissenters; and its object is the dissemination of tracts and other cheap publications, to prove that the views of church government, usually denominated congregational, and adopted generally by Independents and Particular Baptists, are truly derived from Scripture; and are eminently conducive to the best interests of the Christian community.

#### EPISCOPAL FLOATING CHURCH SOCIETY.

The first anniversary was held on May 18th; lord Bexley presiding. It is the object of the society to provide a place of worship, according to the forms of the Episcopal church, for sailors who arrive in port. A ship has been fitted up for the purpose, and divine service has commenced on the Sabbath, and week-day services will begin speedily. The income was \$6,078 66; and the expenses \$7,662 10.

#### BRITISH AND FOREIGN SEAMEN'S AND SOLDIERS' FRIEND SOCIETY.

The 4th anniversary of the society was held on May 8th; the Hon. Capt. F. Noel in the chair. The society was established with a view to promote the religious and moral improvement of sailors and seamen through the agency of preachers of the Gospel, the distribution of tracts, and the institution of schools for the maintenance and education of their children. Many tracts and magazines have been circulated and meetings established. The schools contain 160 boys and 150 girls. The society's income was \$15,386 84.

#### SOCIETY FOR THE ENLARGEMENT OF CHURCHES AND CHAPELS.

The first annual meeting was held May 25th; the archbishop of Canterbury in the chair. Its object is the enlargement, building, and repairing churches, in poor parishes. The number of applications for aid during the year were 140, and the number granted 76; providing for 20,004 sittings, including 13,604 free sittings for the poor. Since the commencement of the society \$533,333 33 have been expended in promoting its objects, providing 185,443 sittings, of which 137,497 are gratuitous sittings, secured to the poor forever. Income of the year was \$180,681 01.

#### DISTRICT VISITING SOCIETY.

The first meeting was held on June 8th; the marquis of Cholmondeley in the chair. The society was formed for the purpose of carrying into effect a system of visiting the poor of London and its vicinity at their own houses, and administering to their temporal and spiritual wants. Central, district, and other subordinate committees are appointed; the field of each assigned; and the wants of the people ascertained, and the appropriate relief granted.

#### HOME MISSIONARY SOCIETY.

The annual meeting was on May 19th; W. A. Hankey, Esq. presiding. The society endeavors to promote the extension of education and Scriptural knowledge by means of schools and local preachers. It employs 53 missionaries or agents. The receipts for the year were \$25,697 77, and the expenditures larger.

#### PHILO-JUDEAN SOCIETY.

The 3d anniversary was on May 21st; Henry Drummond, Esq. in the chair. The society was

formed with the intent of relieving the Jews resident in Great Britain from the civil disabilities to which they are subjected, (and for this purpose a petition to parliament has been prepared;) and of performing such kind offices towards them as shall induce them to regard the professors of the Gospel with a more favorable eye, and ultimately to come within the pale of the church. Income \$1,329 92; expenses \$1,367 92.

#### BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.

The society held its 79th anniversary on Jan. 28th; Rev. R. Hill presiding. It is the oldest society of the kind, and among its early patrons were Whitfield, Doddridge, and Hervey. The receipts were \$3,011 12; and the expenditures \$2,983 58.

#### IRISH EVANGELICAL SOCIETY.

The 15th anniversary was on May 12th; Thomas Walker, Esq. presiding. The society aims to promote the preaching of the Gospel by aiding pastors of churches in Ireland, and supporting missionaries, itinerant preachers, and Scripture readers in their labors. The receipts of the year were \$16,531 60; and the disbursements \$15,270 11.

#### BAPTIST IRISH SOCIETY.

The society held its 15th anniversary June 19th; Capt. Gordon in the chair. The object of the society is not to make proselytes to the Baptist denomination, but to check the growth of popery by circulating Bibles and tracts, and the employment of itinerant preachers. It employs 82 schoolmasters and schoolmistresses, 53 Irish Scripture readers, and eight itinerant preachers. The number of scholars in the day schools is about 7,000. During the year 2,000 Testaments, besides Bibles, and 5,340 spelling-books have been distributed. From six persons the society received \$2,311 11.

#### NATIONAL EDUCATION SOCIETY.

The 13th anniversary was on May 13th. The Society's object is the promotion of education in England and Wales, upon the system of Dr. Bell, and in conformity with the principles of the established church. In the Sunday and daily schools there are 100,477 boys and 74,136 girls. In the schools attended on Sunday only, there are 51,087 boys, and 51,547 girls; making a total of 277,249, adding one third for the places not reported, and the total of children will be about 360,000. Central or model schools have also been established, and the average of boys in them was 357, and of girls, 206.—The society received from the bequest of Mr. Tildland \$88,888 88, and from other legacies \$898 88. The expenditures were \$23,564 44.

#### HUNTINGDON EDUCATION SOCIETY.

The society held its 5th anniversary 23d of June; Rev. William Kemp presiding. Its object is to educate the children of poor clergymen in the countess of Huntingdon's connexion. The income was \$498 36; and the expenditures \$554 62.

#### HUNTINGDON HOME MISSION FUND.

The annual meeting took place June 24th; Joseph Trueman in the chair. The object of the society is to support ministers and establish stations in the Huntingdon connexion throughout the kingdom. The receipts of the year were \$2,291 73; and the expenditures \$2,235 85.

After the brief survey of the principal benevolent societies which have their centre of operations in the British metropolis, presented in the last (pp. 351—354) and present numbers of this work, it is scarcely possible to avoid remarking on the variety of objects embraced by the several societies. Wherever the eye of Christian kindness can discover want to be supplied, distress to be mitigated, ignorance to be instructed, danger to be averted, vice to be reformed, or present or future happiness to be promoted, there some associated body is prepared to extend a beneficent hand. For all these classes of evils heathen countries provide no remedy or alleviation. To do this is the province of Christian kindness and zeal, and of these only.

The amount of pecuniary means which the people confide to these societies is also worthy of remark. Taking the amount of the last year's receipts of those societies whose receipts are given, and supplying the deficiency in the case of others, by inserting the receipts of the previous year, which will probably be considerably less than the actual amount, the total amount of the receipts of the societies whose anniversaries have been noticed is \$1,740,141 03. If to this be added \$126,637 62, the income of the Society for Propagating the Gospel in Foreign Parts, and 39,692 72, the income received by the United Brethren from London, they will make the amount \$1,906,471 37. In addition to the sums received by these benevolent societies, the new London University has received during the year, to enable it to go into operation, the sum of \$265,793 77; and King's College, a new institution just going into operation in London, has received in the same time \$564,329 66; making the grand total, of money contributed for the promotion of religion and education, without including the contributions of many smaller and local societies, \$2,736,594 80.

#### MISSION OF THE LONDON MISSIONARY SOCIETY AT NEW LATTAKOO, SOUTH AFRICA.

NEW LATTAKOO is about 600 miles northeast from Cape Town, and quite in the interior. The mission there was established about twelve years since, and has been much disturbed by the incursions of neighboring hostile tribes. The natives, also have manifested little concern about their salvation, knowledge increases very gradually, and the missionaries have felt much dis-

heartened. (Vol. xxiii. p. 354.) Still they have continued their labors, and at length they have been permitted to witness the most gratifying results; which they introduce with the following instructive remarks respecting the

*Former Discouraging State of the Mission.*

It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications. The contents of our former letters, like Ezekiel's roll, were only calculated to depress the spirits and lower the hopes of such as longed and prayed for the prosperity of the Bechuana Mission. Thanks be to God for that gracious aid by which he has ever kept his feeble servants from sinking into despair. The gracious promises of our Redeemer, his faithfulness and zeal to perform them; his interference in seasons of affliction and distress; and the prayers of his church,—are topics on which we have often dwelt, and which have proved a reviving cordial to our desponding souls. We have always felt great diffidence in noticing those changes which to some might appear flattering, lest we should be found to glory in that in which we had really no cause to glory. Whenever a gleam of hope darted on our prospects, we have rejoiced, but it has been with trembling, having but too soon learned that according to our joy so was our sorrow. Under repeated disappointments, it afforded some consolation to know that the acquisition of the language was going on. Knowledge of divine things was becoming more extensively diffused, and through the force of our influence and example on the station, many families originally poor, and others who had been plundered of all, were enabled to derive tolerable support from grounds which never before yielded food for man. We have no hesitation in saying (though it has been with much labor and suffering) that we have studiously attended to the temporal interests of the natives. Indeed, this course of conduct was absolutely necessary for maintaining our ground in a country desolated with war, and depopulated with famine. In attending to this secondary object, we have always had an eye not only to arresting the attention of a people whose minds are exclusively alive to the wants of the present hour, and to whom the past and the future are things of little moment; but likewise to the probable advantages which we hope will arise to the society, from a reduction of that expenditure which the stations would otherwise require.

*Solicitude of the Natives concerning their Salvation.*

In the following paragraphs the reader will recognise the deep conviction of guilt and unworthiness, the humble and frank confession of sin, and the peculiarly graphic description of their feelings, which gave such interest to the narratives forwarded by the missionaries some years ago respecting Africaner and his band of Namacquas, and the liberated negroes at Sierra Leone. It is an interesting fact, that these awakening influences of the Spirit were felt at

New Lattakoo near the same time at which they began to be felt in the Choctaw nation, where missionaries had labored about the same length of time and under similar discouragements.

From these preliminary remarks, we trust that you will not be induced to expect more than what we are now about to communicate. From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw, for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected) till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men, (natives,) the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe which was first driven from their own country by the Caffres, and afterwards plundered of all by the mountaineers.

About eight months ago, Aaron Yosephs, who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerable extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism. On Sabbath last, he and his three children were publicly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hotentot, (Younker Swarbooy,) and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former, in particular, for a time seemed inconsolable. On Monday last we held our missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It be-



came impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell has rung, the half of the congregation was assembled at the doors.

#### *Experience of Converts.*

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan, our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome; while the prayer of the church is,

"Kingdoms wide that sit in darkness,  
Grant them, Lord, the glorious light," &c.

The experience of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter, he could not explain. One man said that he had seen for some time past that he must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had forever forgotten. While conversing with the Bashuta chief, he remarked with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the Spirit of God. Among those under spiritual concern, there are Batalapia, Barolongs, Mantatees (Bakuens,) and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

#### *Improvements at the Station.*

But we have to record more: for we have the happiness to see some fruits, the result of a real

change of disposition. Several weeks ago, Aaron and two others came and proposed to take upon themselves the labor and expense of building a school-house, which for a time would also serve for public worship, till one for that special purpose was necessary. All (they said) that they required on the part of the missionaries, was to give the plan and dimensions, and make the doors and windows with their frames, &c. These, they said, they would also willingly do, but they lacked ability. We were not a little astonished at this proposal, it being entirely voluntary, without so much as a single hint on our part. We, of course, most cordially agreed to their wishes, entertaining no doubt as to their competency to the task. Had there not been two weeks' interruption from heavy rains, the roof-work would have been commenced before this time. However, if no unforeseen hindrance occurs, in the course of two weeks more, we expect this will be the case.

The school, which is superintended by brother Hamilton, in order that brother Moffat may have more time to attend to the language, has lately much increased, and many of the scholars can read the Sichuan catechism, &c., with great fluency; and in writing, several have made considerable proficiency. We would hope soon to see a reading population demanding books as fast as they are translated.

From former letters, you would learn that the Gospel of Luke, with many other portions of Scripture, had been translated by brother Moffat into the language. Some time, however, would be expected to elapse before he could commit them with confidence to the press; but if the number of readers increase, along with a thirst after the knowledge of divine things, we shall feel anxious to put something of the kind into their hands, even though at some future period, a Biblical critic and an adept in Sichuan, may see reasons for revision and new editions.

#### PROCEEDINGS OF THE LONDON MISSIONARY SOCIETY IN MALACCA.

THE proceedings of Mr. Medhurst, in Java, and the various classes of people to whom he gains access there and on the neighboring islands, were noticed at pp. 192 and 223; and the interesting account of Mr. Tomlin respecting the wide door opened for the circulation of Christian books and tracts among the Chinese in Siam, was inserted at p. 324. The following account, given by Mr. Medhurst, of a tour performed by him for the distribution of books, relates to a portion of country which is now just beginning to be explored by Christian missionaries, and by the dissemination of Christian knowledge in which, the religious interests of a large portion of the human race may be greatly affected.

On the 2d of August, 1828, I embarked for Singapore, hoping there to find the brethren Tomlin and Gutzlaff, (the latter from the Netherlands Society,) in whose company I intended to travel. The places we contemplated visiting were Siam, the east coast of the peninsula of Malacca, Borneo, Banca, &c., for the purpose of preaching and distributing tracts among the Chinese colonists, and of making discoveries re-

specting the moral state of those countries, and the openings and facilities which existed for the extension of missionary efforts. On my arrival in Singapore, I found that my brethren had left that place only two days before, and there remained no opportunity of which I could possibly avail myself to follow them. What I lamented as a hindrance, I found afterwards turned out to the furtherance of the Gospel. The brethren who were gone to Siam, had taken with them a large supply of books, and would no doubt, by their zeal and activity, effect every thing that could at present be done for that country. But then the half of our object would remain to be accomplished. Many vast countries lay around the Malayan Archipelago, which it was highly desirable for us still to visit; and having a large supply of books on my hands, I thought it best to try to circulate them in the wide fields which opened before me. After in vain attempting to get to Cochin China and Cambodia, to both of which countries I had actually engaged a passage, but was disappointed by the masters of vessels afterwards breaking their word, I finally embarked on board a Chinese prau, which was bound for the east coast of Malacca, as far as Songora.

*Account of Pahang and the Mines in the Vicinity.*

On this voyage I visited several seaport towns, among which was *Pahang*, lying on a river of the same name, and about three days sail from Singapore. The entrance to the river is picturesque, having several small islands interspersed in different places of the river, but the banks on each side are low and marshy, and it is not till we approach the town, that any firm ground on either side can be seen. The town has a miserable appearance, the houses being merely covered with attap, and (with the exception of a Chinese street) all scattered here and there, in as wild a state of confusion as the jungle in the midst of which they appear. On the left side of the river, the Chinese houses stretch along, partly built over the water, and partly resting on land; behind these is another row, with a street between, in number altogether amounting to fifty, containing about 200 inhabitants. The amount of the Malay population cannot be calculated with any degree of precision, as they live in such a dispersed state; but I should think that the inhabitants of the town itself would amount to several thousands, while the number in the interior must be much greater, as the banks of the river are studded with villages for at least twenty days' journey up the stream. Extensive plantations of rice occupy the attention of the Malays, while the Chinese busy themselves in the tin and gold mines, both of which are very productive. It was my first intention on arriving at Pahang, to travel into the interior, but being prevented by the jealousy of the Malay prince, I was obliged to content myself with mere inquiries as to the state of the country, and with forwarding my books by various opportunities to the Chinese miners.

The tin mines are situated three days' journey up the river, where nearly 800 Chinese reside, scattered about to the amount of thirty or forty in each mine. The mines are rich and plentiful; the tin found in them is good, and meeting with a ready sale, is of great advantage to the workers. The current coin of Pahang is tin, which is cast into square hollow blocks, sixteen of which go to a Spanish dollar, with scarcely

one-twentieth of a dollar's worth of tin in them. The export tin is cast in large blocks, and sells on the spot for sixteen dollars a *picul*, which brings eighteen dollars in Singapore: of this about 1,500 *piculs* are exported monthly. From the tin to the gold mines, the journey is about twenty days' sail up the river, which must run in a northwesterly direction, as the peninsula here is not above two degrees wide.

Pahang is without doubt the largest state in the whole peninsula, and is highly deserving the attention of missionaries, both on account of its Malay population, and the number of Chinese colonists who are settled about the mines. From repeated inquiries of various people who are constantly in the habit of visiting the Chinese miners, I should think they cannot be less than 5,000, embowelled in the very heart of the peninsula. These miners are universally Canton people from that part of the province called *Kea-ying-chow*, while the trading Chinese settled at the town of Pahang are from the district of *Chaou-chow*, also subject to the province of Canton, but speaking a dialect more resembling the *Foken*: they are all given to the smoking of opium, which consumes most of their gains, and in time their strength and constitution. They are, however, generally acquainted with letters, and an effectual distribution of books at the mines could not but prove useful. Access to them on the side of Pahang was forbidden to me, but it might be obtained from the Malacca territories, as a Mr. Gray, an Englishman, did actually travel, in 1827, from Malacca to Pahang and back again, visiting the mines in his way. I have recommended the journey to my brethren in Malacca, and hope they will soon find means to undertake it. The Chinese are subject to great restrictions and oppressions from the native government, who extort all they can from them while they stay, and insist on their paying two *bungkals* of gold [about fifty dollars] when they leave for China. The rajah himself affects to treat them with justice, but he allows his son-in-law, and a family of Arab priests, who have settled there, to fleece the Chinese with impunity: these come into their shops and houses and carry off whatever suits their fancy, offering to purchase without the slightest intention of paying, or begging the articles as a gift, when they know they must not be refused. The rajah of Pahang is independent of any European power, but acknowledges fealty to the sultans of *Rio* and *Lingen*, sending an annual tribute to one or other of these princes: hence he does not take the title of *rajah*, or king, but that of *bandhara*, or treasurer. He has, however, a great dread of the English, which perhaps prevented him from doing me any harm during my stay, but which also induced him to oppose my journey into the interior, lest I should spy out the wealth and resources of the country. All the inhabitants are rigid Mohammedans, and would no doubt punish any attempt at proselytism severely: I labored, however, to do good to all the Malays I met with in the Chinese camp, feeling as it were on neutral ground there, and held very long arguments with many, which I could not have ventured to do so plainly and pointedly in the Malay villages, or in the rajah's palace. The language spoken at Pahang is a very pure kind of Malay, though another dialect is said to prevail in the interior, among a set of savage aborigines, who have not yet been converted to the Mahometan faith; their number, however, is but small.

MISSION OF THE AMERICAN BAPTIST BOARD  
OF FOREIGN MISSIONS, IN BURMAH.*Disposition to inquire respecting the Gospel.*

From the journal of Mr. Boardman, inserted in the Baptist Missionary Register, it appears that, at Tavoy, considerable interest and inquiry have been excited by his instructions. One Chinese has been hopefully converted, and many others are accustomed to visit the missionary or some of the Burman converts, to inquire respecting the Gospel. Many Burmans do the same. Others receive and read portions of the Scriptures. The following interesting case is given in the journal under date of Aug. 26, 1828.

About a month since, a very interesting young Karen was found by Ko-thah-byoo, in the niche of a pagoda, where he had been fasting two days. Knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practise this austerity, in the hope of obtaining a great reward in a future state. Our Karen Christian explained to him the folly of fasting, as practised by the Burmans, and invited the young man to our house, where he paid a very serious attention to Christian instruction. After learning the way of the Lord more perfectly, he took a Christian book and returned to his native forest. Our prayers accompanied him. We all remarked something peculiarly interesting and amiable in his appearance. I have often wished to have him live with me, in hope that he might become a Christian and a herald of the Gospel. Yesterday, this young man returned to us, with three of his relations, to receive further instructions. After conversing with me for some time, and attending Burman worship with us, he went to Ko-thah-byoo's apartment, where I heard them talking of the Gospel till near midnight; and at break of day, this morning, the conversation was renewed. This afternoon, he expressed a wish to live with me, in order to learn more fully about the true God and Saviour. On my inquiring how long he would be willing to stay for this purpose, he replied, "ten or twelve years, till I can learn fully about God and Christ. Many of the Karens will also come." He is a youth of good understanding, quick apprehension, and amiable manners. He says he wishes no longer to worship heaps of brick, [pagodas,] but to know and serve the ever living and true God.

The civil commissioner for these provinces has assured Mr. Boardman that a day school for native boys, at Tavoy, should be supported by the government. At Maulamyng, the boarding school contains 16 girls, besides three women, of whom one has been baptized, and the other two are serious inquirers.

*Converts Baptized.*

Under date of Aug. 2, Mr. Boardman writes—

Having repeatedly examined Moun Bo, and Ke-cheang, the two persons who applied for baptism last month, we have felt that we could defer their case no longer; and to-day has been

fixed upon for administering the ordinance. Accordingly, after worship, a little band of us, passing through that part of the town most sacred to Gaudama, bent our way among pagodas, temples, and kyongs,—alike unheeded and unheeding—and entering the high pagoda road, we passed on till we arrived at the baptismal tank. Near the tank was a tall pagoda, pointing its gilded head to the skies. It being Burman as well as Christian worship-day, the multitudes were gathered around to pay their devotions at the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the two young disciples solemnly renounced their vain idols, and put on the Lord Jesus Christ. O, it was a joyful, memorable occasion. Some of the heavenly host, I doubt not, gazed on the sight with approbation; and he who promised to be in the midst of two or three assembled in his name, was, I trust, in the midst of us.

Aug. 4 and 5. No hearers at the zayat. Moun Shway-bwen says the opposition to us has greatly increased since the baptism. As he passes the streets the people point at him and say, "That is a heretic—he is crazy, he is a wicked wretch that has renounced the religion of his fathers," &c. But he adds, "I can bear it. My mind is decided. I fear not death for Christ's sake, for it would be infinite gain." The whole town seems to be in an uproar on account of Moun Bo's baptism. May we be kept from rendering evil for evil.

By later accounts from Mr. Judson it appears that nine persons had been recently baptized at Maulamyng, making thirty who had been baptized during the year 1828. One native, named Ko Thaha, 57 years old, and a man of great learning and piety, had been ordained.

## DOMESTIC.

THIRTEENTH ANNUAL REPORT OF THE  
AMERICAN EDUCATION SOCIETY.

THE annual meeting of this society was noticed at p. 235. The principal facts contained in the report read at that meeting will now be presented.

*New Applications.*—During the last three years the number of applications for assistance from the funds of the society have been as follows:

During the year ending May, 1827,	35
“ “ May, 1828,	91
“ “ May, 1829,	202

Of the 202 new applications made during the last year, 96 were from young men commencing a course of study for the ministry.

*Whole number assisted during the year.*—The whole number of young men to whom appropriations have been made during the year, is FOUR HUNDRED AND FOUR. Of these, 123 have been in connexion with eight theological seminaries,

pursuing a regular three years' course of theological studies; 157 have been members of *sixteen* colleges; and the remaining number, about 120, have been connected with *forty-two* academies,—making the whole number of institutions, at which young men have been assisted, the past year, *SIXTY-SIX*. Among those who have been patronized, may be found natives of nearly every state and territory in the Union, and some of five or six evangelical denominations of Christians.

*Pastoral supervision.*—The same system of pastoral supervision which has been exhibited in previous reports, (vol. xxiii. p. 261.) has been pursued during the last year with the same beneficial results. Inquiries have been made and information obtained concerning the character and standing of nearly all who have enjoyed the benefit of the society's funds.

The result of these inquiries, is such as to encourage every pious and enlightened friend of the society. It is hazardous but little to say that, taken together, the young men aided by its funds are superior, in point of talents, scholarship, and moral qualifications for usefulness, to the majority of students in the colleges and seminaries in the land. A few have been found unworthy of patronage, and have been separated from the society. A few others may yet fail of satisfying the just expectations of their instructors and benefactors.

Every young man under the patronage of the society, who has been visited by the secretary, or an authorized agent, has received a copy of the *Memoirs of David Brainerd*, as a memorial of affectionate regard from his benefactors. More than three hundred copies of this excellent book have been put into circulation, in this way, the past year. Who that remembers the influence which this volume once had in forming the character of Henry Martyn, and of our own beloved Payson,\* can tell what fruits of holiness may yet spring up from the seed which has been so widely scattered.

In order to visit the beneficiaries, counsel them, and learn their character and standing, much time and labor are necessarily required. To obtain one interview with each young man under the patronage of the society requires a visit to more than sixty seminaries, and a journey of more than five thousand miles.

*Importance of uniting labor with study.*—The report states that thirty young men, once under the patronage of the society, have died before completing their preparatory studies, and nearly as many more have failed to enter the ministry in consequence of the loss of health. This has been mainly owing to the injurious effects of studious and sedentary habits on the human constitution. No method promises so effectually to guard against such loss of life in future, as a

course of systematic and vigorous bodily exercise. Such a course has been adopted at some seminaries, and facilities for healthful and profitable exercise are extending.

*Earnings of beneficiaries.*—The whole sum which the beneficiaries of the society have reported, as the fruit of their earnings during the past year, is *eight thousand seven hundred and twenty-eight dollars*. Of this amount \$1,963 were earned by members of theological seminaries; \$5,476 by members of colleges; and \$1,288 by members of academies. Of the two last sums \$4,955 were obtained by teaching school; and \$1,809 by various kinds of labor.

*Funds.*—From the report of the treasurer it appears, that the receipts have fallen short of the expenditures, \$4,204; which, added to a previous debt of the society, makes the whole debt, at the close of the year, \$6,402. The whole amount of receipts during the year, is \$30,034 18. Of this sum \$8,316 83 have been received on account of scholarships; and \$1,960 on account of the permanent fund. The directors look with confidence to the Christian public, for augmented resources the ensuing year.

*Quarterly Register and Journal.*—In order to give greater facility for the discussion of subjects relating to the education of men for the ministry, and to provide room for a larger amount of statistical information, it has been found necessary to enlarge the work, and to publish it in two forms.

1. *THE QUARTERLY REGISTER AND JOURNAL*; to contain from 48 to 64 pages in each quarterly number, making a volume of 200 or 250 pages annually—and to be furnished to subscribers at *one dollar* per year in advance.

2. *The Quarterly Journal*, of 16 pages quarterly—for gratuitous distribution.

By a vote of the board, the society is charged, at cost, with those copies which are distributed to friends and benefactors or others for the benefit of the society—and, it is hoped, that with this aid, the work will support itself.

*Results of past efforts.*—More than *two hundred men* have entered the ministry who once enjoyed, in a greater or less degree, the patronage of this institution. Between forty and fifty more will enter the ministry in a few months who have been similarly aided. During the last year; nearly one tenth of all the ordinations and installations of ministers in the United States, which we could find mentioned in the public prints, were former beneficiaries of this society. From communications received recently, it is safe to conclude that several thousands have professed religion within a few years under the ministry of men of this description. Many of them, if we may credit their own declarations, would not have been educated at all, or would have been very imperfectly educated for the sacred office, had not this society taken them by the hand, and assisted them on their way. One such minister, who was instrumental of several revivals of religion while he was acquiring an education, and who has had the rare felicity of seeing *five hundred* members added to his church in two years, once said to the Secretary of the American Education Society: "Had it not been for the appeals which the directors of your society sent abroad, and the encouragement which they gave to indigent and pious young men, I know not that I should have ever been a minister."

\* In a conversation with some friends, a few months previous to his death, Dr. Payson declared that, except the Bible, he was more indebted to the *memoirs of David Brainerd* than to any other book.



## American Board of Foreign Missions.

### SANDWICH ISLANDS.

BRIEF communications have recently been received from the missionaries at the Sandwich Islands. The latest date is the 16th of February, six weeks subsequent to the accounts previously received. The mission families were in usual health, and their labors in the various departments were carried forward much as heretofore. The Gospel of Luke was finished except the last sheet. Acts was about ready, and would go to press immediately after the finishing of Luke. Genesis had gone to the press and one sheet was worked off. A new tract has just been prepared and printed in an edition of 2,000 copies. It was expected that 3,000,000 pages would be printed at the office during the year ending last April.

The letters bring intelligence that the Rev. Jonathan S. Green embarked at Honoruru, on the 13th of February, in the bark Volunteer, Capt. Charles Taylor, for the Northwest Coast, for the purpose of collecting information with reference to the establishment of a mission there. This service was specially assigned to Mr. Green, by the Prudential Committee, before his departure from this country; and would have been entered upon sooner, if a passage could have been obtained in any vessel affording the facilities necessary for accomplishing the object.

The vessel which takes Mr. Green is expected to go immediately to the Russian settlements at Norfolk Sound, thence to the Kigane and Tongas tribes, passing between Queen Charlotte's Island and the main land, and visiting other places most frequented by vessels in the fur trade; thence up the Oregon or Columbia river, to the establishment belonging to the Hudson Bay Company; and thence down the coast to Port St. Francisco, the southern limit of the United States' territory on the Pacific. Mr. Green, according to this plan, will have a range of about 20 degrees along the coast. Mrs. G. remains at Honoruru.

### MEDITERRANEAN.

LETTERS have been received from Mr. Goodell with dates as late as the 19th of August. Mr. Bird had a few days before returned from his tour on the Barbary Coast, which was commenced early last spring, as noticed at p. 262. The mission presses were in very active operation. The 19th number of the series of tracts in the Armeno-Turkish language was in press; and they were expecting to commence an edition of

the whole New Testament, in that language, to be printed at the mission press at the expense of the British and Foreign Bible Society.

### DEATH OF MRS. FERNAL.

INTELLIGENCE has recently been received, that Mrs. Fernal, wife of Mr. Luke Fernal, assistant missionary at Brainerd, in the Cherokee nation, died at that station on the 13th of October, after a sickness of ten days. She enjoyed the presence of God in her last hours, felt the Saviour to be precious, and left evidence that she has gone to rest with him. The age of Mrs. F. was 28 years. She joined the mission near the beginning of the year 1826.

### ANNIVERSARIES OF AUXILIARIES.

**NEW HAMPSHIRE.**—The *Auxiliary of Cheshire County* held its third annual meeting at Alstead, Oct. 6th. After the reading of the usual reports, the meeting was addressed by the Rev. Messrs. Herrick, Arnold, Sabin, and Walker; also by the Rev. Mr. Ely, recently from the Sandwich Islands, who was present as a Deputation from the Board.

Rev. Z. S. Barstow, Keene, *Secretary*; Ch. H. Jaquith, Keene, *Treasurer*.

The *Auxiliary of Grafton County* held its second annual meeting at Lyme, Oct. 9th. After the usual reports had been read, addresses were delivered on resolutions, by the Rev. Messrs. Perry, Farnsworth, Foster, — Goodall, Esq. and Rev. Mr. Hale, members of the Auxiliary; and by the Rev. Mr. Ely, recently from the Sandwich Islands, who attended as a Deputation from the Board.

Rev. J. L. Hale, Campton, *Secretary*; Mr. William Green, Plymouth, *Treasurer*.

**MASSACHUSETTS.**—The *Auxiliary of Hampden County* held its fifth annual meeting at Springfield, Oct. 16th. After the usual reports had been read, the meeting was addressed by Hon. Lewis Strong and Rev. Dr. Proudfit, who attended as a Deputation from the Board.

Rev. Dorus Clarke, Blandford, *Secretary*; Col. Solomon Warriner, Springfield, *Treasurer*.

The *Auxiliary of Northampton and the Vicinity* held its 17th annual meeting at Northampton, Oct. 15th, in connexion with the Hampshire Education, Domestic Missionary, and Bible Societies. Rev. Mr. Perkins, of Amherst, presided. The reports of the several societies were read, and addresses were made by Professor Fisk and Mr. Newton, of Amherst, Rev. Messrs. Spencer, Crosby, Clark, Colton, Chapin, and the Rev. Dr. Proudfit, who was present as a Deputation from the Board.

Daniel Stebbins, *Secretary*; E. S. Phelps, *Treasurer*.

**CONNECTICUT.**—The *Auxiliary of the Western District of Fairfield County* held its 5th annual meeting in Norwalk, Oct. 22. After the transaction of the business of the society, addresses were made by the Rev. Mr. Temple, from Malta, and the Rev. Ansel Nash, of Tol-

land, who were present as a Deputation from the Board.

Rev. William Bonney, New Canaan, *Secretary*; Matthew Merwin, Esq. Wilton, *Treasurer*.

VERMONT.—The *Auxiliary of Windsor County* held its third annual meeting at Weathersfield, Oct. 21. The annual reports were read and the business transacted, and addresses were made by the Rev. S. Delano, a member of the Auxiliary; and by Mr. Ely, of the Sandwich Islands mission, who was a Deputation from the Board.

Rev. John Richards, *Secretary*; H. F. Leavitt, Esq. *Treasurer*.

According to a vote of the Auxiliary at its meeting last year, the time of the meetings of the Associations was changed so that they are to be held this year within the four weeks which follow the meeting of the Auxiliary, and a Deputation from the Auxiliary is to attend the meeting of each Association. This was recommended in the *Missionary Herald* of last year, p. 294; and in the last edition of *Missionary Paper*, No. 1.—In a notice of this meeting contained in the *Vermont Chronicle*, it is remarked—

Mr. Ely having been for four years an eye witness of the scenes of reformation at those islands, communicated peculiar interest by his narratives. It was much to be wished that all the friends and the enemies of foreign missions would make themselves familiar with the facts presented there. The labor of less than ten years has transformed a nation before addicted universally to stealing, into a nation of honest men; a nation before abandoned to intemperance, into a nation of temperate men; it has arrested entirely the horrible practice of mothers' murdering their infant children; it has reclaimed them from the desolating effects of unrestrained lewdness; it has caused the Sabbath to be instituted and observed with a sacredness which Christian nations might be proud to emulate; it has built churches, in some of which are gathered every Sabbath from 2,000 to 4,000 hearers; it has given to the nation a written language, and placed them in the high road to the learning and the literature of the world; and as fast as labor can do it is placing the Bible in the hands of all. Revivals are experienced there, possessing the same characteristics that revivals do among us. Mr. Ely excepted the port of Honoruru from the full application of his remarks; for here the missionaries of Satan, in the garb of civilized and Christian men, labor to corrupt, and defile, and doom to temporal and eternal misery, a nation anxious to escape from both; and they are partly successful.

## Donations

FROM OCT. 16TH, TO NOV. 15TH, INCLUSIVE.

### I. AUXILIARY SOCIETIES.

*Brookfield asso.* Ms. A. Newell, Tr.  
Brimfield, Gent. 45; la. 58,14;  
mon. con. 17,93; sch. sch. 6; 136 66  
Brookfield, S. par. Gent. 10,75;  
la. 9,93; sch. sch. 2; 22 63  
W. par. Gent. 47,18; la. (of  
which to constitute the Rev.  
Timothy M. Coolley, of Gran-  
ville, an Honorary Member of  
the Board, 50; 60,41; juv.  
amo. 7,00; 115 98

New Braintree, Gent. 20,50;  
la. 47; 129 56  
North Brookfield, Gent. 93,73; la.  
79,68; 160 41  
Oakham, Gent. 15,25; la. 32,66;  
fem. juv. so. 13; 59 91  
Spencer, Gent. 23,14; la. 42,08; 65 22  
Ware, E. par. Gent. and la. 104;  
mon. con. 33; 137 00  
W. par. Gent. 48,80; la. 28,88;  
fem. juv. so. 5,60; male juv. so.  
6,93; mon. con. 13,14; 103 37  
Western, Gent. 18,75; la. 67,50;  
mon. con. 3,62; 89 87

1,015 31

Ded. expenses, 39 31—976 00

*Cheshire co.* N. H. C. H. Jaquith,  
Tr.  
Chesterfield, Gent. 4 53  
Gilsum, A. Howard, 4 04  
Westmoreland, Gent. and la.  
8,68; chil. in Miss G.'s sch.  
60 c. 9 98—18 25  
*Essex co.* N. J. T. Frelinghuysen, Tr. 132 50

*Fairfield co.* West, Ct. M. Marvin, Tr.  
Darien, Gent. 12,07; la. 8; 20 07  
North Canaan, Gent. 13,06; la.  
33; mon. con. 16,94; 63 00  
North Greenwich, Gent. 22,12;  
la. 8,39; 30 51  
North Stamford, Gent. and la.  
19 20  
Norwalk, Gent. 50,25; la. 53,09; 103 94  
Ridgebury, Gent. and la. 17 60  
Ridgefield, Gent. 8; la. 14,86; 22 86  
Stamford, Gent. and la. 32 44  
Stanwich, Gent. 15,23; la. 21,10; 36 38  
West Greenwich, La. 25 66  
Wilton, Gent. 19,63; la. 18,30; 37 93—411 59

*Franklin co.* Vt. H. Janes, Tr.  
Georgia, A. fem. friend, 2 00  
St. Albans, La. (of which to con-  
stitute the Rev. SYLVESTER  
NASH an Honorary Member of  
the Board, 50;) 75,36; mon.  
con. 26,80; 102 06—104 06

*Grafton co.* N. H. W. Green, Tr.  
Bath, Gent. 15 00  
Campton, Gent. 40,19; la. 42,95; 92 44  
Canaan, La. 13 75  
Dorchester, Gent. and la. 19 00  
Hanover, Gent. 12; la. 13; mon.  
con. in Dartmouth coll. 69,50; 93 50  
Haverhill, Gent. 18,35; la. 14,70; 33 05  
Hebron and Groton, Gent. and la. 12 00  
Holderness, La. 4 80

Lebanon, Gent. 16; la. 27,30;  
mon. con. 52,87; (of which to  
constitute the Rev. PHINEAS  
COOKE an Honorary Member  
of the Board, 50;) 96 07

Lime, Gent. 12,57; la. 41,65; (of  
which to constitute the Rev.  
BAXTER PERRY an Honorary  
Member of the Board, 50;) 54 22  
Littleton, Gent. 9,08; la. 12; 21 08  
North Haven, La. 6 45

Oxford West, Gent. in Rev. Mr.  
Dana's so. 12; la. 30; mon.  
con. 13; a friend, 5; to con-  
stitute the Rev. SYLVESTER  
DANA an Honorary Member of  
the Board; 50 00  
J. B. W. 5; Gent. 12; la. 12;  
in Rev. Mr. Farnsworth's so. 29 00  
Piermont, La. 7 35  
Plymouth, Gent. 19,47; la. 28,74;  
mon. con. 7,88; 55 79  
Thornton, Gent. 12; la. 13,91; 25 91

622 41

Ded. expenses, 1,25; loss on  
coin, 1,35; 2 63—619 78

*Hampden co.* Ms. S. Warriner, Tr.  
Coll. at ann. meeting, 15 66

Blandford, Gent. 58,43; la. for Blandford school at Bombay, 60; mon. con. 25;	143 42
Chester, la. 12; S. L. av. of c. box, 1,51;	13 51
Longmeadow, Mon. con.	11 25
Southwick, Gent.	18 11
Springfield, Mon. con. 93,05; Rev. Dr. Osgood, for Joshua B. Osgood, in Ceylon, 20;	113 05
Westfield, Gent.	26 43
	341 43
Ded. expenses,	3 00—338 43
Lincoln co. Me. W. Rice, Tr.	
New Castle, La.	16 95
Phibeurg, Mon. con.	11 26
Topham, La.	12 00
Wiscasset, Gent.	7 34—47 55
Litchfield co. Ct. F. Deming, Tr.	100 00
Norris co. N. J. J. M. King, Tr.	76 75
New Haven city, Ct. C. J. Salter, Tr.	
La. nmo. 127,25; mon. con. 12,10;	139 35
New Haven co. East, Ct. S. Frisbie, Tr.	
A balance,	6 94
Branford, Gent. 29,98; la. 60,44;	90 42
East Haven, Gent. 25,66; la. 32,88;	58 54
Guilford, La.	31 82
Madison, La. cent so.	12 00
Meriden, Gent. and la. (of which fr. la. for ed. of Indian chil. at Brainerd, 9,35;)	180 27
North Branford, Gent. 9,36; la. 16,51;	25 87
Northford, La.	19 75
North Guilford, Gent. 17,53; la. 24,96;	42 49
North Madison, La.	5 22
	473 32
Ded. Trenton bill, &c.	1 25—472 07
New York city and Brooklyn, W. W. Chester, Tr.	105 39
Orange co. Vt. J. W. Smith, Tr.	
Chelsea, Gent. 14,75; la. 13,73;	28 47
Newbury, Gent. 11,14; la. 12,62; mon. con. 13,17;	35 93
Randolph, Gent. 10,27; la. 41,11;	51 38
Thetford, Gent. 16,51; la. 34,74;	51 25
Tunbridge, Rev. D. H. Williston,	50 00
	217 03
Ded. expenses,	1 27—215 76
Pittsburgh and vic. Pa. M. Allen, Tr.	
Bull Creek, Asso.	7 68
Rutland co. Vt. J. D. Butler, Tr.	
Hubbardston, Gent.	2 00
Pittsfield, Rev. J. Parsons,	20 00
Rutland, Gent.	3 50
West Haven, E. Wymah,	2 17—27 67
Somerset co. Me. J. Dinsmore, Tr.	
Bloomfield, Asso.	36 75
Industry, Asso.	14 45
	51 20
Ded. loss on pistareens,	21—50 96
Tompkins, Cayuga, and Oneadaga cos. N. Y. E. Hills, Tr.	
Auburn, L. S. for Bible for Greece,	50
East Genoa, Donation,	9 00
Syracuse, Do.	10 00—12 50
Windham co. South, Ct. Z. Storms, Tr.	
Ashford, 1st so. La.	19 12
Canterbury, 1st so. Gent. 19,83; la. 24,53; mon. con. 8,09;	52 45
Westminster so. Gent. 6; la. 10,17;	16 17
Chaplin, Gent. 36,61; la. 39,01;	75 62
Hampton, Gent. 21,37; la. 23,24;	49 61
Mansfield, 1st so. Gent. 32,16; la. 30,65; mon. con. 17,05;	119 85
Plainfield, Gent. and la. (of which to constitute the Rev. Joshua	

P. PAYSON, of Martha's Vineyard, an Honorary Member of the Board, 50; 70,96; mon. con. 17,73;	88 60
Voluntown and Sterling, La.	7 14
Windham, 1st so. Gent.	7 50
Scotland so. Gent. 6,13; la. 7,37;	13 49
	449 65
Ded. expenses,	3 67—445 98

Worcester co. Ms. Relig. char. so.	
Rev. J. Goffe, Tr.	
Douglas, La. 12,22; fem. benev. so. 5; mon. con. 13;	30 22
Grafton, Gent. 10,25; la. 16,07;	26 32
Mendon, N. par. Gent. and la.	12 00
S. par. Gent.	2 00
Millbury, Presb. so. Gent. 20,04; la. 13,43; mon. con. 6,58;	40 05
Northboro' and Berlin branch,	4 00
Northbridge, Gent. 13,50; la. 15;	28 50
Sutton, Gent. 29,50; mon. con. 51,52;	81 02
Upton, La.	12 00
Ward, Gent. 16,81; la. 15,50; mon. con. 12,25; sub. sch. chil. for hea. chil. 1;	45 56
Westboro', Gent. 100,75; la. (of which to constitute the Rev. ELISHA ROCKWOOD an Honorary Member of the Board, 50; 115;	215 75
Worcester, La. in Calv. so.	75 58
	573 00
Ded. expenses,	21 00—552 00

Worcester co. North, Ms. A.	
Downe, Tr.	
Balance,	9 76
Coll. at ann. meeting,	23 05
Ashburnham, Gent. 12; la. 16;	28 00
Ashby, Gent. 19,03; la. 20,52;	39 55
Athol, Gent. 15,75; la. 24,83; mon. con. 4,12;	44 70
Fitchburg, Gent. 36,86; la. 39,96; c. box of S. W. D. 30 c. S. E. Putnam, dec'd, 50 c.	77 62
Gardner, Fem. cent. so. 7,82; mon. con. 14,67;	22 49
Harvard, Gent. 24; la. 31;	55 00
Hubbardston, Gent. 20,70; la. 13,52; mon. con. 8,55;	42 77
Phillipston, Gent. 42,36; la. 35,76; mon. con. 7,21;	85 33
Princeton, Gent. 46,44; la. 37,61; 84 05	
Royalston, Gent. 19,66; la. 26,31; 45 97	
Vermont, J. P. Lowe,	15 00
Westminster, Gent. 59,88; la. 53,80; mon. con. 8;	121 68
Winchendon, Gent. 39,84; la. 17,68; mon. con. 12,26; Miss B. R. 5;	74 78
	769 75
Ded. expenses, 18; c. note, 3;	21 00—748 75

Total from the above Auxiliary Societies, \$5,603 02

## II. VARIOUS COLLECTIONS AND DONATIONS.

Andover, Ms. C. box of so. of inquiry,	5 00
Baltimore, Md.	20 75
Bath, Me. Fem. benev. co. in S. par.	13 00
Berkshire, N. Y. Mon. con.	13 00
Berlin, Vt. Z. Perrin,	50 00
Bethany, Pa. By Rev. J. Campbell,	1 13
Boscawen, N. H. Mon. con. in E. par.	32 83
Bridgehampton, N. Y. Fem. cent. so.	15 00
Brookline, Ms. Fem. so. for miss. to Japan,	35 00
Brooklyn, N. Y. H. Martyn, an infant, dec'd,	2 00
Brooksville, Me. Fem. mite so. for ed. hea. chil.	3 00
Carlisle, Pa. Mon. con. 32,77, coll. and sub. 11,50;	44 27
Chelmsford, Ms. Hea. sch. so. for wes. miss.	12 00

Cincinnati and vic. O. J. Mahard, Tr. Cincinnati, Mon. con. in 1st presb. chh. 55,09; do. in 9d do. 7; Martinsburg, Miss. asso. 85; Walnut Hills, 1st presb. chh. 13;	160 06
Concord, Ms. Mon. con. in Rev. Mr. Southmayd's so.	42 04
Danversville village, N. Y. Fem. miss. so. 13; a fem. friend, 10; 1st presb. chh. 5,65;	37 65
Derry, N. H. An indiv.	1 00
Durham, N. Y. Fem. cent. so.	24 91
Epping, N. H. Mon. con.	12 00
Franklin, Ms. Mon. con. for wes. miss.	11 04
Glenn's Falls, N. Y. Gent. 18; young ladies, 19, 3d pay. for Gloriana Folsom, at Mackinaw,	30 00
Green Bay, Mich. Ter. L. Foot,	3 50
Halifax, Vt. Fem. cent. so.	15 00
Hardwick, Vt. Fem. asso. 15,36; mon. con. 2,31; E. Strong, 20; L. H. Delano, 5;	43 67
Harriburg, Pa. Semi ann. contrib. in presb. cong.	20 78
Jersey city, N. J. R. Varick,	100 00
Littleton, N. H. D. Goodall, for wes. miss.	100 00
Littlemeadow, Ms. La. ed. so. for Richard Salter Storrs, in Ceylon,	12 00
Ludlowville, N. Y. For miss. so.	12 00
Lynn, Ms. A lady, to pur. testaments,	1 00
Lynn, N. Y. La. asso.	30 00
Memphis, Ten. L. Henderson,	2 69
Milford, Ms. Mon. con.	10 00
Monson, Ms. Gent. for miss. asso.	6 92
Mount Pleasant, Pa. Mon. con.	5 00
New Albany, Ind. Rev. A. S. Wells,	10 00
Newburyport, Ms. Young la. benev. so. for Luther F. Dimmick, in Ceylon, 13; for Catharine Dimmick, in Ceylon, 20;	32 00
New Haven, Ct. Young la. at Grove Hall, 4th pay. for Ann Eliza Starr, at Mackinaw, 50; E. F. Backus, 2d pay. towards extra effort, 100;	150 00
New London, Ct. Sewing so.	20 00
Newman's Creek, O. Miss. so. \$10. This sum was included in the \$15 acc. last month as fr. Rev. R. Brown, Jeromeville, O.	
New York city, Coll. in Murray st. chh. at miss. meeting, Oct. 11th, 89; a friend, 2; mon. con. in Bowery chh. 12,02; do. in Spring st. do. 18,23;	121 85
Ohio, A Clergyman, for the Indians,	20 00
Palmer, Ms. Fem. for miss. asso.	17 00
Painted Post, N. Y. Females,	5 00
Philadelphia, Pa. Juv. mite so. in Misses Guilds' sem. for paper for Sandw. Isl.	13 00
Rutland, Ms. Miss S. Phelps,	1 00
Salem, Ms. Jews so. for fem. Jewish sch. at Bombay, 19,19; mon. con. in Howard st. chh. 6,14;	25 26
Savannah, Ga. 1st presb. chh.	100 00
Sempronis, N. Y. Mon. con.	7 00
Sterling, Ms. Fem. miss. so.	18 29
St. Johnsbury, Vt. Fem. cent. so.	12 68
Verden Centre, N. Y. Mon. con.	20 00
Westbrook, Me. Members of the 1st chh. to constitute the Rev. Caleb Bradley an Honorary Member of the Board,	50 00
West Machias, Me. Mon. con.	10 00
Wilmington, Ms. A lady, for Choc. miss.	1 00
Wilton, N. H. Mon. con.	9 30
Webours, Ms. Gent. asso.	38 90
Unknown, A fem. friend, for wes. miss. 5; a friend, 5;	10 00

Whole amount of donations acknowledged in the preceding lists, \$7,212 56.

### III. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Sandwich Islands, L. Chamberlain, div. on bank stock,	45 50
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### IV. PERMANENT FUND FOR TREASURER.

Sandwich Islands, L. Chamberlain, div. on bank stock,	45 50
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### V. DONATIONS IN CLOTHING, &c.

Bath, N. H. A box, fr. fem. so. for wes. miss.	47 85
Bethany, Ct. Spectacles, fr. la. asso.	1 00
Bethel, Ct. Clothing, &c. fr. la. asso. for Sandw. Isl. miss.	14 00
Bradford, Vt. 12 reams printing paper, slates, &c. for Sandw. Isl. miss.	34 12
Brookfield asso. Ms. 5 hats, 6 yds. calico, &c. fr. gent. asso. Brookfield, 8. par. 1 pr. hose, fr. la. asso. North Brookfield.	
Brookfield, Ct. A bundle, fr. Dorcas asso. 10,45; clothing, &c. fr. do. for Sandw. Isl. miss. 51,14;	61 29
Cambridge, Vt. A box, fr. ladies.	
Charlestown, Ms. A box, fr. fem. miss. so. in 1st par. for wes. miss.	50 00
Chittenden, Vt. A barrel, fr. la. in N. so. for Mayhew, 59,72; a box, fr. do. 23,41;	76 13
Cocoesville and Lovington, Va. A box, fr. ladies, for Brainerd.	
Crab Apple, O. A box, fr. fem. miss. asso.	
Danbury, Ct. Clothing, fr. la. asso. for Sandw. Isl. miss.	106 65
Derby, Ct. Hose, fr. ladies.	1 33
Epsom, N. H. A bundle, fr. juv. so. for wes. miss.	
Granville, O. A box, fr. fem. asso.	50 00
Greensboro', Vt. A box, for Brainerd.	
Hamp. Chris. Depos. Ms. Belchertown, Socks, fr. fem. asso.; Cummington, Flannel, &c. fr. la. asso. socks, fr. gent. asso.; Chesterfield, Socks and flannel, fr. fem. asso.; Deerfield, S. par. Socks, fr. fem. asso.; Granby, W. par. Blanketing, fr. male asso. socks, shoes, &c. fr. la. asso.; Greenfield, A bedquilt, fr. Susan Mann, for Mrs. Richards, Sandw. Isl. Hadley, Socks, fr. sewing so. do. fr. fem. asso.; Middlefield, Ct. Shirts, socks, flannel &c. fr. fem. asso.; Northampton, Socks and yarn, fr. fem. asso.; Plainfield, Socks, thread, calico, &c. fr. fem. asso. fulled cloth and sattinet fr. male asso.; West Hampton, Pantaloon, fr. a fem. friend, cloth, blanketing, flannel and socks, fr. fem. asso.; Worthington, Socks, fr. fem. char. so.	
Hanover, N. J. A bale, fr. fem. clothing so.	20 00
Hardwick, Vt. A box.	
Homer, N. Y. Sub. sch. books, fr. sab. sch.	50
Newbury, Vt. 14 reams foolscap paper, &c. fr. friends, for Sandw. Isl. miss.	
New Fairfield, Ct. Clothing, fr. la. asso. for Sandw. Isl. miss.	12 00
Northford, Ct. 8 hks. fr. ladies,	2 00
Peacham, Vt. A box.	
Plainfield, N. H. Clothing, fr. Mrs. M. Chase, 7,85; do. fr. Mrs. E. Stowell, 1,80;	9 65
Princeton, N. J. Books, fr. Prof. McClean,	1 31
Sandwich, Ms. A box, fr. la. readings.	25 00
South Britain, Ct. A box, for Willstown,	75 94
Thompson, Ct. A box, fr. la. in Rev. Mr. Dow's so.	
Trumbull, Ct. A bundle, fr. la. miss. so.	20 46
Tyringham, Ms. A barrel and box, fr. indiv. for Mrs. S. Whitney, Sandw. Isl.	
Westminster, W. par. Vt. Bedclothing, fr. fem. so.	
Unknown, Two boxes, for Creek Path.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.  
Fulled cloth, and domestic cottons of all kinds.



